

APHORISMS

R

OF

WISDOM;

OR, A

COLLECTION OF

MAXIMS AND OBSERVATIONS

EXTRACTED FROM

THE WORKS OF VARIOUS WRITERS

UPON

DIVINE SUBJECTS.

"NOTHING IS REAL BUT WHAT IS ETERNAL;
"OR, WHAT IN SOME VIEW CONTRIBUTES TO
"PROMOTE ETERNAL GOOD." NO. 253.

B O S T O N :

PRINTED AND SOLD BY JOHN W. FOLSOM,
No. 30, UNION-STREET.

M,DCC,XCIV.

1911

1947



INTRODUCTION.

THE Reader is here presented with a Collection of Extracts and Maxims drawn from the Works of various Spiritual Writers, and written in a Style adapted to the plainest Capacities, on Subjects Essential for Man to know, and be acquainted with. The Collection itself is a Summary of a twelve Years Enquiry and Research after Divine Knowledge, in the Acquirement of which, the Writer spared neither Costs nor Pains ; and he presents it to the World, in good hopes of its proving useful to all who have a Taste and Thirst awakened in them for the Things which be of God. It is published principally for the Use of such Minds, as are enamoured with the Revealed Word of God and its Treasures, and who are well advanced, not only in a Knowledge of its Literal and Spiritual Senses, but also in that Renewal of Life thereby, which only will in the End be found Saving. To such, the Writer doubts not but these
Aphorisms

Aphorisms will come self-recommended, and be received both with Pleasure and Profit ; which is not to be expected from such as entertain no Love for the Word of God, and its spiritual Treasures, and who are wholly ignorant of, and inexperienced in the great Work of Salvation by Regeneration, in the pure Knowledge of which the highest Wisdom consists.

The real Nature of the present State of Existence ; the Design of God in the Creation of Man, and of the World ; the Nature of the Laws of Divine Order, as contained in the Revealed Word of God ; with a comprehensible View of the Nature of the Divine Trinity in the person of our Lord Jesus Christ, who only is the true Object of the Sincere Christian's Worship, will be found fully spoken to in various Parts of the Work, and in various Points of View ; which it is hoped will afford Satisfaction, at the Time they convey just and clear Ideas of the most interesting Subjects, relative to the present, and future States of Existence ; and Nature of the Godhead and Trinity.

The Observations concerning a System of Medicine being possible to be found
and

and opened on the Eternal Order of the Supreme Being, as producing in Created Principles Qualities answering to the Essential Virtues of its own Eternal Ones, and which may be applied to the best of Purposes and Uses, is particularly recommended to the further Consideration of those, whose Office it is to seek for Medicines to restore the Diseased to Health, and Happiness. Those on Conjugal Love, and indeed the greatest Part of the whole, is either extracted from, or written according to the Principles of that Bright and Deep Philosophy contained in the Writings of Mr. Swedenborg, which an aged and learned Divine of the Church of England, who studied the same for many years, speaks of thus : “ It
 “ would require a Volume to give even
 “ a general Character of them all, and
 “ therefore I shall forbear to particular-
 “ ize here, observing that the amazing
 “ Treasure both of curious and useful
 “ Knowledge exhibited in his Writings,
 “ concerning Things Natural and Re-
 “ vealed, Moral, Philosophical, and Di-
 “ vine, does not only far excel whatever
 “ has come down to us of Hermes, Py-
 “ thagoras, and Plato, but even surpasses
 “ in Importance of Matter, and Extent

“ of Discovery, all that the Fathers have written, or Divines have taught.”*

Although such, the Writer has no Wish that any Persons should confine themselves wholly to the Writings of one Man ; but rather wishes, that all Denominations of People should allow themselves full Liberty to profit by all that Providence puts in their Way, and like the industrious Bee, gather a Sweet from *every Flower* ; for as in Nature, so in Grace, there are infinite Manifestations of God and his order, and it is the Duty of every real Christian to respect, honour, and love all that is good in all men, and in all Books ; and to seek to benefit himself and others, by the Good of all.

A Work of this Nature must be read Impartially, and with a Desire to comprehend the Meaning of the Subject spoken of. If not clear at the first, give it a second reading, and defer Judgment until the Whole of the Book is read, and the Consideration of the Subject is well digested. If further Elucidation is required, the Reader may find it in the Writings of E. Swedenborg ; a brief Account of the

* See Preface to the Treatise on Influx.

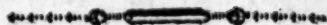
the Nature and Design of which is annexed to this Volume.

The true Worship of God is founded in the Knowledge of the Laws of His Order, and Nature of His leading us in His Way, as Revealed in his Word ; and from thence springs the Knowledge of our Duty, and of the need of His Assistance at all Moments. To promote these two Objects, is the principal Design of this Publication ; and that it may prove serviceable to all sincere Minds, who are seeking to be acquainted with the Things of that Salvation which is the Reason of our Existence, and of that World we are all born to inherit, which we are all daily moving towards, and must for ever abide in, and which to be acquainted with is most desirable, and most important for all to know, because relating to their *Eternal States of Existence*, is the sincere Wish of the Writer.

15 OC 61



WISDOM'S DICTATES.



PART I.

1. **T**HERE is One First Cause, and Creator, whom Men call GOD.

2. The whole World, (Sin excepted) is a grand Display of Effects produced from that First Cause and Being, who must of Consequence have existed prior to the effect.

3. Whatever is Created, must infer the Existence of a First Cause, and Creator.

4. As all Created Subjects are manifest Displays of the most profound Wisdom, the Nature of the Life and Wisdom, proper to the Creator, is in some Measure evident in them.

5. Man-

5. Manifested Wisdom infers Design.

6. The Design of the Creator in the Creation of the World and Universe, must have been as great as the Work itself.

7. The Alpha, or Creator, must have existed in the most perfect State of Wisdom and Order before the first Emotion to the creation of this World, or of the Universe, took Place.

8. The Universe must have been created by a Descent of His Order therein, and so also this World ; and in all of their Existences they must manifest the Nature of it, Sin excepted.

9. All Created Principles, are only so many particular Displays of the Infinite Principles which exist in the Creator ; and each shews a Degree of Love and Wisdom in Him, and proper to Him.

10. That the Being who created the World and Man can manifest to Man the Nature of Himself, and of His Designs in Man's Creation, and of the Duty He requires of him to fulfill, is most reasonable to suppose, and admit ; and that Man who will not admit it, must be irrational,
and

and perverse in his Life and Conversation.

11. The Christian World admits the Possibility of God's Revealing his Will, and the Nature of His Law and Order to Mankind, and that the Bible is a Collection of such Revelations, given as a Means to perfect the Covenant betwixt Man and God.

12. The Bible is a Code of the Divine Law, and contains the Laws of the Divine Order, as proper to Heaven and the Church. In it are contained general Truths, respecting the Creation of the World, and its Preservation; the Design of God in Man's Existence; the Nature of the Duty required by God of Man, that His own Purposes may be fulfilled; Predictions of Man's Fall from Righteousness, as originally Created, and of the Means that would be used to Effect his Restoration, with Descriptions of the Nature of it. All which Things were Revealed for Man's information, they respecting such Things as he would otherwise have been wholly ignorant of.

13. The first Manifestation of the Godhead is the Divine Esse, or Love Principle,

Principle, which is in Itself Eternal, and Incomprehensible, to Men.---The Second is the WORD, or manifested Form of the Love, which is spoken of so much in Scripture as the Son of God which existed before all Worlds, and by whom they were made. The Third is the Divine Emanation, proceeding from the Father and Son.

14. Scripture asserts, that this WORD was, or existed in the Beginning with God ; and that it was God. *John i. 1. 2. 3. v.*

15. As Man is declared to have been Created in the Form and Similitude of God, we may reasonably infer that Form was Human ; and similar to that of Man's.

16. The Son is the Divine Existence, and is to be considered as of One Substance with the Father, which is the unknowable Esse of the Deity.

17. The Christian Faith teacheth, that for us Men and for our Salvation this Son of God, or Manifested Existing Form of His Love, came down from Heaven, and was Incarnate, and made Man, and dwelt amongst us.

18. Also

18. Also that the Natural Body which was born of the Virgin Mary, was assumed as a Means for our Redemption and Salvation.

19. Our Lord Jesus Christ, as to the Divine Humanity which came down from Heaven was One with the Father before the World was, the assumed human Essence was also Glorified, and made Divine whilst in the World by Acts of Divine Power ; and with this Body, thus Glorified or Deified, He ascended into Heaven. *See Luke, chap. xxiv, v. 39 and 51.*

20. He is to be considered as One Divine Man, in whom all the Fullness of the Godhead dwells Bodily. *Coloss. ii. 9 ver.*

21. He and the Father are ONE, united like Soul and Body in Man.

22. The Father is still the unknowable Esse and Love ; and the Son the Word, the Divine Person, and Manifested Form of the Father ; or, the Image of the Invisible God. *Coloss. chap. i, v. 15.*

23. The Father and the Son are ONE,
not

not by Conversion of the Godhead into Flesh ; but by the taking of the Manhood into God.

24. Him, as ONE DIVINE PERSON, all the Angels Worship. *Heb. chap. i. 6 v.*

25. The Invifible Soul is the Father ; the Person of our Lord is the Son ; and the Divine Emanation, or Influence proceeding from Him, is the Holy Spirit or Ghost.

26. He is the Alpha of all Life, the Beginning of all Existence ; and the First of all Beings, Forms and Powers. *See Rev. chap. i. 11 v.*

27. From Him cometh down every good and perfect Gift, which can be of Service to Mankind in their Redemption, Salvation or Regeneration. *John, chap. x. 28 v.*

28. He is our God and we are His People. *Rev. chap. xxi. 7 v.*

29. He is God over All, blessed for evermore. *Rom. chap. ix. 5 v.*

30. In the Son of God that existed before

before all Worlds, all Perfection and Orders of Love and Wisdom originally existed, because the Son, or First Birth and Manifestation of the Father.

31. Man's Fall from the Original Purity and Perfection in which he was Created, was the Cause of Separation between Man and God.

32. As Sin separated Man from God, it gave Occasion to new Reception of Divine Grace.

33. Where Grace cannot enter, Sin increases and abounds.

34. To effect Man's Redemption from Sin, and its Death, the Lord assumed a Natural Body, and a Natural Reasonable Soul ; or, a Natural Degree of Mind, as a *Means* of drawing near unto Man in his lost State, and bringing him again back into Covenant with him.

35. The Body was from the Virgin Mary.

36. The Reasonable Soul from the Father, by the Holy Ghost.

37. The Reasonable Soul speaks, and
is

is considered in Scripture as distinct from the Father in some Passages ; but as the Humanity was glorified, with its Principles, it speaks, and is considered as in **UNITY** with the Father.

38. The Lord was made in all Things like ~~us~~ us, (actual Sin excepted) and by assuming all the Degrees of the Human Mind proper to Man, and uniting them with the Godhead of the Father, can assist us with His Grace in all the Degrees and Principles of our Mind, whensoever we in Sincerity and obedience draw near unto Him.

39. The Intent of His Redemption, was the Sanctification of our Lives ; and of all the Principles proper to them.

40. By the Incarnation of our Lord, we are made capable of receiving a *Fullness* of Divine Graces in all the Principles of our Minds, answering to all of Prediction and Prophecy concerning the Reception of those Graces by the Church of God.

41. There is to be a Fulfillment of all such Graces, not only in the Universal and General State of the Church ; but
also

also in *every Individual* ; and therefore all should look for it, and make themselves meet for it.

42. That Man may livingly partake of the Benefits of Redemption, the substance of every Figure and Vision must be realized in his Soul, by acts of Regeneration ; and all of Prophecy concerning those Benefits, be vitally fulfilled in the same Way.

43. The Lord is ever in the Desire and Act to bring this to pass in the Life of the World at large, and in the Soul of each individual Person ; and we can please him no better, nor worship him more acceptably, than by doing all in our Power to close in with his Designs, that His Intentions in our Creation may be compleated, and all Obstacles to the Performance of it done away ; which God grant to all. Amen.

44. External Creation is the Manifestation of the *Nature and Properties* of the Divine Order.

45. The whole World was created as a Theatre, to fulfill Divine Purposes, and

one grand Use of it appears to be that of the Creation of Man.

46. Man was created to be filled with the Divine Life of Love and Wisdom ; and to live perpetually in a STATE of Nearness with the Supreme, which State is called Heaven.

47. To impart of its LIFE, LOVE, and Wisdom, unto its Creatures, appears to be a *perpetual Desire* of the First Cause, whom Men call God ; and Man was created perfectly capable of receiving it.

48. Scripture asserts that Man, in the general, lived many Ages in that State, but at length declined from it, and fell into many Irregularities and Abuses of the Vital Faculties, Properties, and Functions.

49. Those Irregularities and Abuses of the vital Faculties and Principles produced Diseases of them, and those Diseases Spiritual Death, or a *total Separation* from the State designed by Creation.

50. Hell is declared by Scripture to be the State of Separation from God, and His Order.

51. Where

51. Where there is no Union with God, the Source of Order, Love, and Light, there is neither *Order*, *Love*, or *Light*.

52. Where Order, such as it is in God, exists not; there is the Opposite of it.

53. To exist in Heaven, is to exist in such a Conjunction with the Godhead, as to receive His Order, and the Influences of His Love and Wisdom, after the most Pure and Perfect Manner.

54. The more Perfect the Reception of the Divine Gifts and Graces is, the nearer is the Conjunction.

55. The State of Heaven is the State of the Divine Order; that is, of a Reception, and Manifestation of its Principles, and Properties.

56. The State of Hell is a Negation of the Admission of Divine Order: and of its Principles, Virtues and Wisdom.

57. All in Hell, by being in the mere Disorder of the First Principles of Spiritual Nature, transform the Divine Gifts and Influences into *Properties*, answering

ing unto the States in which they stand.

58. Such as Receive not Order and Heaven, possess it not, and are Strangers unto it ; yea in Contrariety and Enmity unto it, as saith the Scriptures.

59. Where Order is not received duly, as it is in Itself, there must be Confusion and Mixtion.

60. The *Opposites* of the Heavenly Virtues, and Principles, are the *Principles of Hell*.

61. Evils are the Perversions and *Inversions* of Virtues.

62. Falsities, and Falses, are the *Inversions* and Perversions of Truths.

63. Human Nature, in its first Estate, was only created a *Pure Recipient* of Heaven, and Divine Order, and thus is said to be without Form, and void. *Gen. chap. i. 2 v.*

64. As the Recipient became Diseased in its Faculties, by an Abuse of them, it induced a Negation to Divine Power.

65. Where Order cannot Enter, it cannot Exist.

66. The

66. The lowest Order of Life, which is proper to the Recipient, is the *Sensual*, and *merely Natural* Life.

67. All Men are in this Life by Nature, and it is the Earthly Man, and Carnal Mind, which is said to be in Enmity to God ; because now in a State of *Contrariety* to the Spiritual.

68. It is the *Natural* and *Sensual* Minds that are Diseased, and which, in their Principles, are to undergo the necessary Purification.

69. The Carnal Will of man is the Sensual and mere Natural Will, which is now Disordered and Corrupted in all its Passions, as standing in a State of Nature.

70. All Bodily Diseases are but the *Figures* of these Corruptions.

71. All the Evils committed by Man, are but *Effects* from *that Disorder*.

71. All the *Confusions* and *Evils* in the World are but the Representations of what exists in Mankind, in general.

72. As the Internal Principles be-
come

come Recipient of Divine Order, the External will accord with them.

73. In outward Creation, are to be found *all the Subjects* answerable to the *Diseased Vital Principles* in Mankind.

74. Many Bodily Complaints, or Diseases that Man is subject to, are the Figures of his, and his Ancestors diseased VITAL PRINCIPLES.

75. How reasonable is it to believe what Scripture asserts, viz. That there is a World proper to Spirits, as well as one proper to Men?

76. All Christians believe the Soul of Man to be immortal. If the Souls of all who have only departed out of the Body from *this World*, are in the Spiritual World, what Millions of Inhabitants must exist therein?

76. The Spiritual World must be more peopled with Spiritual Inhabitants, than the Natural World is with Natural Inhabitants: But how little do men know of that State!

77. The Spiritual World is *united* to the

the Natural World, as Soul is to Body.

78. All the Influences of the Spiritual World *terminate* in the Natural World, and its Subjects.

79. Men, Animals, Birds, Fish, and all Vegetables, exist by Influence from the Spiritual World ; and are the derived Births thereof.

80. Every Subject in creation possesses *Virtues* answering to its Corresponding Spiritual Principle, and the Noblest System of Medicine will hereafter be founded on that Knowledge.

90. Every Subject whatever, that is found in the Natural World, however external, insignificant, and minute it may appear, corresponds to a *Principle* in the Spiritual World.

91. The Natural World is the *Body* of the Spiritual World ; and every Part of it answers to some Principle in those Spiritual *Societies* which are therein.

92. Created Subjects are the *Representatives* of those Societies, and *communicate therewith* ; but this is hid from Men in general.

93. The

93. The Natural Subject *manifests* and *imitates* the Spiritual, in all its Parts, Principles, Faculties, and Progreffions.

94. The Diseases which happen to *Created Subjects*, shew the Diseases existing in the Vital Principles of Mankind, in general.

95. The whole Animal, Vegetable, and Mineral Kingdoms, are dividible into *Clean* and *Unclean* Forms and Subjects. *Levitic. chap. xi.*

96. The *Clean* are such as were produced immediately from the Divine Order, and *stand in it*.

97. The *Unclean* are those which derived their Existence from *Unclean and Evil Societies* in the Spiritual World. The 14th chap. of *Deuteronomy* appears to recite a few of them by Name.

98. Such unclean Subjects were not created in the Beginning, but as Evils increased in the World, they got a Birth in outward Nature.

99. Such are the *Figures* of the *Disordered Passions*, and *False Knowledge* existing in the World ; and were always such.

such. As the Internal Principles vary, so do the External.

100. To have a perfect Knowledge of the Clean and Unclean Subjects, and the *Natures of each*, is a Part of the Angelic Wisdom.---The General Distinction is now unknown, but that, and the Knowledge of the Particulars, will be given as the Church advances in Perfection.

101. All the *Qualities* of the Unclean *Subjects* answer to the Nature of the Evil Principles in the Spiritual World, and in Man, unto which they correspond ; and as Evils and Falsities are made to serve for the Purification of Goods and Truths, so those Principles will hereafter be used in Medicine, for the Dispersion of corrupt Principles in the Body, answering unto Diseases of the Spiritual Mind.

102. No Thing, however small, trivial, dark, or evil it may appear, but what is suffered to exist and subsist *for a Use* ; and that as well of the Unclean Forms and Subjects, as of the Clean.

103. To know the *Use* of every created Thing, is proper to the Angelic Order ; and will become more and more
C apprehensible

apprehensible by Man, as the Church advances in Perfection.

104. The CHURCH of God is the Kingdom of God on Earth.

105. It consists only of those who truly worship Him, and obey Him in WILL, and LIFE.

106. Such are, as to their Spirits, transformed Images, and Likenesses of Him.

107. They receive his Influences in a pure Ground, and bring forth the FRUITS thereof in all Variety and Blessedness.

108. All mankind were in such a State originally, they being obedient Recipients of Him, and His Order ; Diversity of Reception then existed, but no such Thing as Denial to, or Inversion of the Grace of God.

108. The Will of God was then done on Earth as it is in Heaven ; that is, the Divine Order was fully and *perfectly received*.

109. In process of Time, the Disease of the Recipient Principle increased so much,

much, as to render the Reception of the Kingdom of Heaven next to impossible.

110. The Possibility was very nearly extinguished when our Lord came into the World, and assumed Human Nature.

111. It was done, that a *Means* between the Godhead and Man might be assumed; *whereby* the Infirmities and Corruptions of Human Nature might be *approached* by the Divine Power.

112. By this Assumption, Man was delivered, that is, Redeemed from Eternal Death, or the State in which it would have been *impossible* for him to be *Regenerated*, and Saved.

113. Since that Period, his Natural and Corrupted Sensual Mind *can be approached*, (by Virtue of the Means assumed) by the Divine Power, which before could not fall into such an Impure Subject, without endangering its *Existence*, and occasioning *Torment* from the Contrariety of the two Principles.

114. The Church, styled *Adam*, received Divine Inspiration immediately from God.

115. That

115. That stiled *Noah*, received Inspiration by Means of the Knowledge of Correspondences.

116. The *Israelitic Church* was a Representative One, being concerned and employed about the *External Figures* of Good Things to come.

117. The *Christian Church* was established for the Possession of the LIFE represented in the Figure ; but has since fallen into the States described in the Revelations.

118. The Last Church, or that of Restored Nature, called the *New Jerusalem Church*, is to possess the *Substance* of all *Figures*, and to be the Royal Diadem in the Hand of God.

119. All of Figure will be realized in the Souls of its Members ; all of Prophecy, fulfilled ; and the *Effect* of every Vision brought to pass.

120. Solomon's Temple, his Personal Wisdom, Reign, and Glory, were but *Figures* of it ; as also the Temple seen in Vision by Ezekiel, and the Holy City, the New Jerusalem, by John.

121. This

121. This Church will not be an **External Church** only, but an **INTERNAL** and **SPIRITUAL ONE** ; and therefore it is not to be looked for so much with the *External Eye*, as with the *Internal*.

122. It will only Descend, and be received in Sincere Minds, who by *true Obedience* of Life to the Divine Commands, make themselves ready for its Reception, by vital Repentance from Evil, and Purification from Sin.

123. It requires not any *particular outward Forms* of Worship, but a **SINCERE HEART**, and **PURE MIND** ; a pure Desire to know Truth, a Respect for it according to its Value, and an **OBEDIENCE** of the whole Man unto its Precepts.

124. The Minds of the Members of that Church must not rest in any of the *Means*, or *Accessories* to a Participation of the Divine Life ; but they must ever be *pressing forward* for the Attainment of the End of all Precept, which is the **LIFE ITSELF**.

125. All Truth will by them be looked on as only a *Means* given for the At-
tainment.

tainment of *its Good* ; and a Life of True Love, as the *End of all Truth*.

126. What is a *Religious Life*, but a Life standing in *Accord with the Laws of Divine Order*, as existing in the Heavens, and as contained in the Word, the Law and Order of God ?

127. The Word of God is Divine, because it is the ORDER OF GOD.

128. Nothing but Divine Love, and Divine Wisdom, can proceed from God, the Centre of all Beings.

129. *Divine Truths* are the *Laws of Divine Order*, and all of pure Truth bears a Reference unto it.

130. All Natural Truths, which respect the Works of God in Creation, are not only *Real Natural Truths*, but the Glasses and containing *Principles* of Spiritual ones.

131. All the Laws and Principles of *Outward Creation* are *true Figures* of the Order and Laws of the Spiritual, as found in *Man*, in the Lord's *Spiritual Church*, and as existing in the *Spiritual World*.

132. *Order*

132. *Order* only can proceed from God, the Alpha of all Order.

133. The Order of God is by so far Pure and truly Divine, as it is purely and perfectly received, either in Heaven or on Earth ; in the Whole, or in an individual.

134. As is the Reception, such is the Manifestation ; and as is the Manifestation, such is the Reception, either by a whole Church, or an Individual.

135. The Order of God is *one*, and similar to itself in all its Parts, even the most Minute ; and thus *every Part* of the Word is a Resemblance of the Whole.

136. Our Word, (the Holy Scriptures) appears to be a *True* and *Perfect Epitome* of the whole Divine Order.

137. It is, *in itself*, the Laws of the *Heavens* ; and every Part bears a Reference to a particular *Society* and *State*.

138. When the Mind is opened to Spiritual Perception by a Life of Order, it may whilst reading it from the Life, perceive what Societies communicate with, and answer to such Parts as are
read ;

read ; and thus it was given to E. Swedenborg to perceive it.

139. It bears a Reference to the *Human Frame*, and contains *Excretory Laws*, answering to all Inordinate Subjects.

140. The Human Frame is a True *Epitome* and *Glass* of the Nature of Divine Order ; and all its Laws bear a Reference unto all its Parts, Fluids, Uses, States, and Functions.

141. The Laws of Hell are the *Inversions* of the Laws of Heaven ; and all that is predicable of the States and Laws of Heaven, if seen *Inversed*, are the very States, and Laws of the Hells.

142. All the States of the Hells are but the *opposites* of the Heavenly States, and Beings. Every Heavenly Society has its opposite Infernal one ; and every Love and Truth with the former, has its opposite being and Principle in the latter.

143. Every vicious Act weakens a right Judgment, and defiles the Life.

144. The *Love Desires*, with their *Motives*, *Pleasures*, and *Persuasions*, are the *Mansions*, or *Abodes* of Spirits : and such

such as are those Principles, such are the Nature of the Spirits resident with man: If they were removed from him, he would fall as dead.

145. A Life agreeing with Divine Truth, *opens* the Internal man.

146. To act from Order, is to act from Heaven.

147. Willing to depart from *one Evil*, declared to be such in the Word, is an *Emotion of Order* in the Mind. Actual Separation, and departure from it, is an *Act of Order* that has then gained admission, and a *Basis* in the Natural Mind.

147. The End loved, agrees exactly with the Nature of the Love; and both are one. Every love *Desire*, has an *End* answering to itself.

147. The whole World, as to all of its Being, Revolutions, Seasons, Elements, Principles, &c. &c. is but an *Effect* from a *Cause* existing in the Spiritual World; and a Figure of *States* of Divine Order therein, proper to this Globe.

148. Mental Sins are the worst. The more of Hell and Evil Influences are kept

kept out, the more of Order, Heaven, and its Influences, are received.

149. Evil Spirits fight hard to keep Man in their Societies, and under their Influences.

150. Every advancement in Good, is a delivery from them, and every fall in Evil a victory obtained by them over the Soul.

151. The Lord is ever present in the human Soul, and we are tried *every Minute, and Moment*, in all we *Will, Think, Do, Hear or Say*. Job. Chap. 7, Ver. 18.

152. So far as a Man's Life is distant from the Word, and its Truth, he is *just so far* distant from Heaven, and its Order.

153. All *Emotions* to Evil, and to the *Persuasions* of Falsities, are all from Evil Spirits.

154. Man should Resist Evil, as from himself, by the Powers given unto him by God for that purpose ; for Ruin comes of not doing it.

155. Beware of Mental Intoxication, and Phantasies.

156. When

156. When Man sins, Angels weep, and Devils rejoice.

157. Purity descends not into the Corruptions of Flesh and Blood.

158. As is the Nature of the Man, such are the Spirits that are adjoined to him. Man cannot either Will or Think without them. All of his Will, and all of his Thoughts, are either from Evil Spirits, or Good ones.

159. They enter into all of Man's *Persuasions* of a Civil, Moral, and Spiritual Nature ; and they are *in those very Principles*, and cause their *Excitations*.

160. Order is the same, in the *World*, in *Man*, and in the *Church* ; and Man is an Epitome of *all the Principles* of Order.

161. In Man, are concentered all Ordinate Principles, and they are represented in his Totality.

162. All of Disease in Man, corresponds unto the Disorders in Outward Creation. Principles answer to Principles, and Effects to Effects.

162. Natural Diseases are the true
Glasses

Glasses of Spiritual Ones ; and represent the Infinite States of Evils and Falsities existing in Internals, and Men.

163. All Natural Diseases are but *Speeches* of those States.

164. The Natural and the Spiritual Disease are One in *Principles*, and *Effects* ; and the Remedy to be sought is *One*. The Means of Cure are one, and the *Essences* whereby it is to be wrought, *One*.

165. If there was no Good in Man, there could be no *Opposition* from Evil ; by how far the Good is pure and perfect, the *greater* is the *Opposition*.

166. The greater the Temptation, the greater will be the Glory, if found faithful under it ; for the Evil are not permitted to act with the Sincere, but to add to their Strength and Stature. Cast all thy Care on God, and fear not, for even the stormy Winds fulfill his Word and Intentions.

167. The *final Temptation* is the greatest, and darkest ; but Glory is nearer thereunto, than to any other. Faint not therefore

therefore under it, but remain as Passive to the Lord's Will, as possible.

168. Nothing can be a real Blessing or Curse to the human Soul, but what is made its own by *Appropriation*.

169. The most profitable *Resistance to Evil* is that of *Obedience to Divine Laws*, as contained in the Word.

170. Every *Aspiration, Desire, and Thought*, is heard and accepted in Heaven, when Man makes a Surrender of his whole Life to the Lord's Governance, and Providence.

171. The Granary of all Heavenly Seed is *the Word*. The Ground is the Heart, and will of Man, in which that Seed must be *sown*.

172. The Internal Man is formed in the Natural Body, as a Tree in the Ground, or a Seed in its Fruit.

173. If the Word contains the Seed of Heaven, what is it to Man if not implanted in his Life, and received in pure Affection?

174. The Evil think from Hell, and their Internal Man is in it.

175. All

175. All Pleasure is from Love ; as is the Love, such is the Pleasure. Hell exists in the Lusts of Evil. When the Evil Principle is destroyed, the Pleasure of the Thing ceases.

176. True Charity *cannot* be conjoined to a Persuasion of Falsity flowing from Evil.

177. The Form of Angels is the Form of their Faith derived from their Love ; and that of Infernals is the Form of their *Evil Persuasions*.

178. The True Remedies and Cure for Natural Diseases, should be gathered from the *Principles* which cure Spiritual Ones. The true Knowledge of Medicine must be *Heaven-born*, and discovered by *its Influences*.

179. The Laws of *Excretion* proper to the Human Body, are the Laws whereby the Evil are cast out of Order ; the Natures of the Natural Subjects answer to the Spiritual.

180. Nothing is cast out of Order that has a Possibility of remaining in it ; but when once cast out, there is no *Re-admission*.

admission. Ejection argues an *Extinction* of the *Possibility* of existing in Order.

181. All of Life is an Effect ; the Property of Man is a Recipient Subject.

182. Nothing is Thine that thou think-
est to be thine, either of Will, or Thought.
---Even Desire is an Effect from a more
Interior Cause. *We move being moved*, in
all of Life.

183. Every Good and Perfect Gift is
from above, that is, either from God, or
by the Ministry of his Angels ; and all of
Evil, from the Powers of Opposition.

184. Marriage from *just Motives* is
conformable to the Laws of Heaven.
To extinguish the Desire of Ordinate
Matrimony is *no Virtue*.

185. All Virtuous Loves are the
Loves of Order ; and whatever adminis-
ters thereunto is just, if not abused.

185. In respecting and loving the
Voluntary, Intellectual, and real Personal
Graces of another, we really reverence,
esteem, and love the *Graces of Order*,
which is *just*, and right. To contemn
them, is no Property of Order.

Whatever

186. Whatever is Ordinate, is Just. If it respects Order and administers there-to, even *remotely*, it is to be encouraged. Stick not in *any Means*, but look through that unto *final Intents*, and *Uses*.

187. The Mind of Man is the Mirror of the Incomprehensible Divinity.

188. If Man is in very Deed a True Similitude and Image of God, when regenerate, then every Fibre, Fluid, Faculty, and Part both of Mind and Body, must have their Similitudes in Him.---It appears, that in such a State, there is Nothing of Being, Power, or Operation, either in the *Soul* or *Body* of the Man, but what is a *faint Shadow* of Something that exists in the Godhead. Great Wonders are contained in the Particulars of such Knowledge.

189. To be perfectly Resigned in the whole Life, and its every Desire, to the Will and Governance of Divine Providence, is a *Worship most pleasing* in the Sight of the Lord.

190. The Serenity and Pacific State of Perfected Life can only be attained by
such

such an absolute Surrender of the Life ; and when it is perfectly done, all the Vital Faculties will be calm, serene, and just ; and all of Confusion and Irregularity of Thought and Desire will then cease.

191. All of Confusion of Thought, and in the Intellect, arises from Disorder in the *Will Principles*, and Intellect.

192. The True Member of the Church is the Epitome of the whole Church in all Things ; for the Church in general is created after the Similitude of it in the Individual, and is *similar* to it in *all Particulars*.

193. *Charity* is Love implanted and formed in the human Soul, so as to be operative, and conformable to itself on all Occasions in which it can go forth into Action.

194. All of Existence in the Spiritual World is but the Outward Manifestation of the State of the Church. Is it the same in the Natural World, as to all Particulars ? Does it hold good as to an Individual ?

195. True Humiliation is a Pearl of great Price ; for where there is no Resistance or Obstacle, there Heaven and its Influences *must enter*, enlighten, teach, purify, create, and support.

196. To be as No-thing, is an exalted State : The Omnipotence of the Heavens exists in the truly humbled Heart.

197. He who existed before all Worlds, and by Whom they were made, assumed Man's Nature to be *our Redeemer* : He is our Illuminator, Admonitor, Counsellor, Purificator, Leader, Physician, and thus Saviour.

198. There is not a Fibre in the Body, a Truth in the Word, or a Seed of Heaven in Creation, but what are such *by their Good*. Good is the Soul and Life of the World---It is the *Life and Soul* of all Truth ; and *that* which makes it Truth ---Every Form is only so far perfect and true, as there is of Good in it.

199. Good is the All in All of the Church, and every One is so far in the Church, as he is in Good, and *no more*.

200. Good is so far every Thing, that
all

all besides, and without it, is no Thing—without it, *all perishes*.---So far distant from it, so far distant from Heaven, and Life; all of Profession is but a *Hulk*, if *void of it*.

201. All our Lives; all of our Faith; all of our Religious Professions and Performances, are only so far alive, and not *Carcases*, by how much there is of *solid Virtue and Good in them*.

202. Self, Examination, Knowledge of Evil, Desire of Resisting and Separating from it, Prayer for a Deliverance from it, Acts of Penitence, Meditation, Thanksgiving to God; and Praises of Him, together with all Acts of External Worship, are all but the *Means* of acquiring that *Internal Life of Love and Wisdom*, which is the *Image of God in Man*, the *End* of his Creation, and *Cause* of his Preservation. See therefore that you Stick not in the *Means*, but having the End always in View, be ever pressing forward to *attain it*.

203. All of *External Worship*, and also Contemplation, Reading, Writing, and Discourse concerning Spiritual and Divine Things, are all *available* in the Degree

gree that they *administer to the Growth* of the Divine Image in Man; *but no farther.*

Those which a Man finds most profitable unto him, he ought to abide by.

204. The Conjunction of the Lord and of Heaven with Man, is by Good. All Illustration of the true Christian's Mind, which takes Place on reading the Word, is given through Heaven from the Lord, and exists according to the Degree of the Good in him. If the man who reads the Word is not in Good, the Truth of it will *not appear* unto him. All the Truths of Heaven and the Church, are contained in the Word; and also all the Secrets which constitutes the Angelic Wisdom; they appear however to none but those who are in Good towards the Lord, and love His Good in others.

205. As are Man's *Religious Persuasions*, such are the Natures of the Spirits with him and States of the Life. To every State there is a Persuasion. Every *Cogitation is known, noted and numbered* in the Spiritual World.

206. Evil Spirits exist, and dwell in Evil Men. They desire in them, urge to
Action,

Action, and both plot and contrive *all the Means* to the *Commission of Evil*.

207. As was in the Beginning, is now, and ever will be ; that is, Order always was the same as to Essence and Form ---Before the Creation of all Worlds it was one Perfect Form and that Divinely Angelical. The Intentions in the Creation of the Universe, were but an Effect of the Ardor of Its Love to impart of Itself to others, and bless them in the highest Degree ; and the Intent of Redemption the same, by Restoring that which was lost by Sin.

208. The Ardor of Divine Love, seeks to fill with its Life in the highest Degree ; but the Imperfection of the Recipient *prevents the Admission* of it.

209. *Infinity* never can be Received fully by any Recipient, either in Heaven, or on Earth.

210. The Universal Heaven appears to be only a Recipient Form, and as such must be *Finite*---It never received *Infinity*, or even fully Comprehended it---Great and Unutterable as its Reception of Millions of Orders, Generas, and Species of Goods and Truths may be, it nev-

er

er can receive *the Whole* of the Gifts and Graces of God---Fresh Wonders are ever springing forth from the Abyſs of Divine Love and Wiſdom, and Orders thereof will hereafter be received, that have hitherto been not only Incomprehenſible by Men, but alſo by Angels. As the latter receive of them, they will Communicate them to the Church on Earth.---They will all agree with the Word.

211. All of Thought is dependent on the Will, and takes its Quality therefrom. As is the Will, ſuch is the Thought. The Thought is the Will *in Form*; and the State of the Will may be known by *that Form*.

212. Were *Uſe* not deſigned, Exiſtence would *not be*; and this holds good of every Evil Principle whatever, as well as of every Good one. All Principles of Evil, and the False in the Evil, have *their Uſes*; and were it not ſo, they would have *no Exiſtence*. Their whole Being, Effort, Act, Sentence and End, are all over-ruled for Good to the Good, altho' not Senſible, or apprehenſible to Man when in Temptations.

213. Not a foul or unclean Animal,
Vegetable,

Vegetable, or Mineral, exists in Outward Creation, but what *has its Use* ; and as such, is *permitted to exist*----That but few perceive such Use, does not argue against its Existence---As Mankind are elevated from the Sensual Life, they will have Wisdom given them to Perceive it, and *extract such Principles* for Medicinal Purposes.

214. Man's Spiritual Life is received from the Lord, through the Heavenly Societies. Man's Thoughts extend to those Societies, and *communicate* with them, according to the *quality of his Good*. ---The Evil also Communicate with Evil Societies, according to their Degree, and *Quality of their Evil*.---In the other Life, all are associated with those they held *Mental Communication with* in the Life of the Body.

215. Fleeing from all Sin by the Power of the Lord, opens the Spiritual Mind for Heaven to operate therein, and reduce the Natural Mind to its own *Form*.

216. Man is born Animal, but is *to be made Man* ; that is, *truly Rational*.

217. What is most Spiritual is most Rational,

Rational, if rightly understood ; and it also admits of a perfect Illustration by Rational and Natural Things. To follow God, and to follow right and *pure Reason*, is all one ; and a Man never gives God an Offence if he doth that which such a Reason requires.

218. Truly speaking, the Property of Man is only a Recipient of all Good Things ; and *it is that* which is to be changed from Corruption to Incorruption.

219. Every Man, as to the Diseases of Propriety, Communicates, and is in Correspondence with Evil Societies.

220. Man's Will and Intellect are Receptacles of Life, and not Life itself. As is the Reception, such is the *Persuasion*, Faith, Wisdom, Light, and Love.

221. As is the State of the Man's Love, such will ever be the State of the Light emaning from it.

222. The Man's *Persuasion* is the *Light* of his Love. All the Varieties of Persuasions may be thus accounted for.

223. All *Natural Diseases* Correspond
unto

unto *Spiritual Ones*---All the Symptoms, the Critical Days, the Crisis, the Modes of the Expulsion and Ejection of the Morbific Virus, the Nature thereof, the State of the Pulse, State of the Excretions and Aspects of the Eyes, and Countenance, answer to Spiritual States.

224. The Medicinal Subjects given, and all the Particulars relative to Recovery, is a Speech of a *Mind's Recovery* from a State of *Evil Lusts* and *Falsities*.

225. All the Symptoms of Death speak and shew the Nature of *Spiritual Dying* to the Life of Heaven. The Carcase shews the State of the *Spiritually Dead*, being 1. Cold. 2. Stiff. 3. Pallid. 4. Stinking. 5. Lays flat in the Dust. 6. Insensible to all of Life, and Order. 7. Infecting the Air with its Putridity. 8. Offensive to all.

226. All *Clean* and *Unclean* Seeds, and Subjects in Creation, are *Continuous* with their *Roots*. The *Life* of every one is in *some Spiritual Society*, and their *Specific Virtues* answer to the peculiar *Qualities* and *Virtues* proper to *those Societies*.

227. The *Representatives* of all the
E Heavenly

Heavenly Societies, proper to our World, are to be found in *Outward Creation*.

228. The Natural Mind of Man answers to the Outward World ; and all that is predicable of the Outward World, is also of the *Natural Mind* ; and *vice versa*.

229. Not one ordinate *Love of Goodness*, or *Love of Truth*, can exist in the Natural Mind, but what is a Creation of the Lord our Redeemer, even as Seed in Outward Creation.---As all *Alphas* of our Spiritual Creation are His, so also are all *Omegas* thereof. He is both our First, and Last.

230. The Property of Man at Birth is a *Recipient*. The Loves of Order, Goodness, and Justice, *are not there*. What he possesses, is only a *Ground* in which they are to be received, or *sown* ; for he must receive the pure Seed of the Word *afterwards*, and by that Reception is his Spiritual Birth to be formed either here or hereafter. As is the Nature of his Reception of it, such will be the Birth.

231. The Order of Heaven is the Word. The Truths of the Word are the
Seeds

Seeds of Order. All the Life of them is the Lord's, from their inmost Centres unto their outmost Husks. In the Word, they are His-- When in the Memory, they are His ; and so also when in the Understanding.---When implanted from thence in the *Will* and *Life*, they are *wholly His*, and also the same in *all* the Periods of their Growths and Progressions to their final End. That End is FRUIT, and *therein* He is most Glorified---As the Seed was his, so also is the whole Tree, the whole of its Fruit, and all *Abilities* proper to it. He is the Creator of the *Whole*, and ALL is His.

232. MAN is a true EPITOME of the Spiritual World ; and to know himself, is to know the highest Wisdom.

233. The Spiritual World terminates in Man ; and in him is the *Gate of Ascent*, from the Natural World into it.

234. Man's Diseases shew those of Disorder in Creation.

235. Love is the *End* of all Truth. The Truth manifests the Nature of the Love. As is the Truth, such is the Good ---As the Will becomes perfected, so does
the

the Understanding of the Truth of the Word.

236. As is the Understanding of the Word, such is the Life, and such is the State. So far as it is Perfect, so far is the State perfected, or capable of being made so.

237. The Precepts and Truths of the Word are the very *Laws of Divine Order*; and so far as a Man's Mind is receptive of them, he is so far *in* the Divine Order, and that Order is *in him*, if in a Life agreeing with them.

238. Man is created as the *Intellectual Form*; Woman as the *Voluntary*. Marriage infers their Conjunction.

239. So far as the Minds of the Parties are in Order, so far are they capable of entering thereby into the most perfect and intimate Union of Minds, termed, *Conjugal Love*.

240. Conjugal Love implies the Union of two Minds, so as to constitute but ONE LIFE; just as the Will and Understanding does in one Person. See *Ephes. chap. 5. v. 31 and 32.*

241. So

241. So far as the Minds of the Parties are in the Understanding of Genuine Truth, and *Love of Goodness and Virtue*, attended with a Life conformable to the Word of God, so far are they in Conjugal Love.

242. That Love opens the Mind to a perfect and *full Reception* of all Divine Graces and Influences ; and is attended with all the Delights, Joys, Happiness, and Sensations proper to them.

243. True Conjugal Love appears to be the most perfect State that Human Nature is capable of in this World, and perfectly consistent with Divine Intentions : The Arcana respecting the Nature of the Union, Influx, Operation, Reception by each, Adaption to State, &c. appears to be for the greater Part ineffable, and in Number Infinite.

244. After the Decease of one of the Parties, the Spirit of the deceased Cohabits in the Mind of the Survivor, and Influences that Mind after a very wonderful Manner.

245. After the Decease of both, they meet, and all the mere natural Loves be-

ing separated, they are raised into the Angelic Life, Wisdom, and Happiness ; the mental Union is then further perfected, and they become more and more *One for ever*.

246. Good most delights in its *own Truth* ; and Truth in its *Good*. Every Good and Love has its *proper Truth*, which it seeks to be united with. This is the Foundation of Love ; but most are mistaken in the State and Object, because at the Time in a natural State, and under the impulse of *natural Love*.

247. *Love Principles*, and also *genuine Truths*, respect each other according to Degrees of Affinity ; and the greater the Affinity, the greater is the *Attraction* between them.

248. The *Light* of Truth is most delighted in the *Heat* of its *proper Love* ; and the *Heat* of the Love, in the *Light* of its proper Truth.

249. Human Minds also are known to love their *own Similitude* in others ; Animals, Birds, Fish, and even Vegetables do the same, and are found in *Association* accordingly.

250. All

250. All Principles love their *nearest Relatives*, and seek Fellowship and Conjunction with them.

251. The whole World is but *one Part* of the Divine Order ; and it is divided into as many Generas of Goods, and their Truths, as there are of Organs, and Parts in the Body.

252. Every Man, that is born in the World, relates to *a Part* of that Body ; and all his Family answer to the Nature of the State.

253. Every *Family* is a *distinct Species* of Principles in the Divine Order. To know the Correspondence of the State, is great Wisdom.

254. In general, such as is *the Root*, such will be the Productions.

255. Nothing is Real, but what is Eternal ; or what in some View, contributes to promote Eternal Good.

256. Order is ONE, in Revelation, Man, Creation, and the Universe ; each respects the other, and is a Resemblance of it.

257. Every

257. Every Man is most fond of that Love, which answers to his Light ; and every Woman of that Light, which answers to her Love. Where the Similitude is strongest, there is the greatest Union of Mind, and Perfection ; but where there is *none*, Discord cannot but exist.

258. The Life of the Natural Mind is from the *Internal*, just as the Life of the Natural World is *from the Spiritual World*.

259. Conjugal Love, like other pure Loves, is a progressive One. At first it is green, crude, and imperfect ; but it is afterwards ripened, and made perfect. It is *sown of Heaven* in the Minds of the Parties. It is the Emblem of Salvation, and has its Difficulties to encounter with like it. It perfects the true Rational Mind, sobers all inferior Principles, and perfects the superior. It shortens Man's Labours in the Way to Heaven, and helps much to ripen all the *Seeds* and *Fruits* of Heaven.

260. All of Will, all of Desire, all of Intent, Motive, Meaning and End, are not *Man's own* ; that is, *wholly* from himself,

self, but from others ; and so also *all of Thought.*

261. No Effect whatever, either in Man's Mind or Body, but what is from *a Cause.*

262. Time itself, is a subsisting Effect from a Spiritual Cause ; and so also the Parts of it.

263. Iron answers to mere Natural Truth, and all the Process it is obliged to go through before *fit for Use*, shews the great Labour that is necessary to adapt it for Spiritual Purposes. The Forms and Uses it is made into, and put to, are worthy of Consideration ; and so of all other Natural Things.

264. True Love always gives forth *True Light.* *False Light* agreeth not with the Truth, but lightly esteemeth it ; and also seemeth to itself better than the Truth.

265. There are as various Delights, as there are true Loves. They are Pacific, Fine, Pleasing, Regular, Delightful and Sweet.

266. Every Natural Love has also its Pleasure ;

Pleasure ; and it is delightful unto it. The fine Sensations and Delights of True Love are distinguishable *from the false*, by their *Agreement* with true Light ; that is with the Word. The Difference is also clearly perceived by those who are in Good ; but not by those who are in Evil.

267. The Nature of the Love is manifested in the Intellect, and its *Persuasions*, and may be judged of therefrom.

268. *Actions*, and *Persuasions*, manifest the Nature of the Love. So also Doctrine.

269. That which the Soul of the Man believes to be most true, and is most agreeable to itself, that is *his Truth*, and the *Form of the Love* of his Life.

270. The Man's *interior Persuasions*, and Belief, is the Man's real Faith, be it Evil or Good ; and as is his Faith, such is the Love of his Life, and the Nature of his Life.

271. All Loves are Manifest, as to their Nature, by the Nature of *their Delights*, and the *Persuasions* proper to them.

272. The

272. The *Persuasions* of the Mind,
are the *Forms* of its Life, and Loves.

273. All Truths are but the Forms of
Heavenly Loves.

274. All *Falsities* and *Confusions*, are
the Forms of Infernal and Disorderly
Loves.

275. As are the *Love Delights*, such
are the Loves, and such is the *Life*.

276. The Action of Life is Desire.
As is the Desire and Delight, with its
consequent Actions, such is the Life.

277. Desire seeks an *End* : the Na-
ture of the Desire, Love, and Life, may
be known *by its End*.

278. Actions manifest the Nature of
the Love, and Life ; and *Deeds* shew
the Man.

279. So far as Man's Actions bear a
Reference to those of God, and are con-
formable to His Laws, they are so far
from God ; and so far as they regard Self,
and *agree not* with those Laws, God has
no Part in them.

280. Self-

280. Self-Exaltation is the worst Posture of the Spirit.

281. The false Spirit has not only false Persuasions, but false Fightings against Corruption, and false Resignation: he always spares the Nature.

282. So long as the Evil Nature is spared in Man, the Devil has that wherein he can enter and dwell.

283. The Devil makes his Dead Image so like unto the living Substance of Truth, that many cannot distinguish the Difference.

284. Self will lay hold of every Thing before it will Die. It will even enter into the Desire, and Thought to do Good; and wherever it enters it gains Strength. Not only the Thought and Desire of doing Good are oft tinged with it, but also the *Action* and *Deeds* themselves.

285. What the Lord said unto All, is applicable at all Times unto All, namely, WATCH! and it appears to relate to the Admission of every thought and Desire in the Mind.

286. When Evil thoughts enter into the

the Mind be still touch them not ; and take particular Care not to let them fasten on, or *in the Will* and Desires : for by such Caution, they will die away, and the Mind get strengthened by the Resistance, and Separation.

287. Watch all the Motions and Tendencies of the Will and its Desires, with *all Diligence*. Those who Trust in the Lord, shall receive Strength for all needful Occasions.

288. True Humiliation, and great Self-Abasement, are inseparable from *true Teaching*.

289. The greatest Degree of Self-Abasement, *if real*, is the nearest approach to the Divine Presence.

290. The absolute Surrender of every Vital Principle, and Faculty, unto the Lord's Disposal, is a Sacrifice and Worship most pleasing unto Him ; for filled we are *by being emptied*. as well in Heat as Light.

291. Will that which God Wills, and Nothing else ; that is, all that is *really consistent* with His Order, Law and Word.

F

292. Beware

292. Beware of getting out of Order, or acting against it in *little Matters* ; for however little they may seem, they are of great Importance.

293. Beware of ever exceeding the Boundaries of Truth, in *any Mode or Form* ; for the Mind loses Strength whenever it put its Foot beyond the *Circle*, or passes the Boundaries.

294. True Religion, and true Medicine, are inseparable Companions, and as is the State of the first in the World, such ever will be the State of the last ; it is so at this Day.

295. The true Knowledge of Medicinal Qualities, is a Gift from the Lord ; the false and dark, is from Man's Propriety, both in General and Particular.

296. The Lord is the GRAND PHYSICIAN, and all Virtues in Creation are His, and from Him. His are the First, and His also are the Last, of all Virtues in Divine Power in all Existence. He is the Giver not only of all Food, but also of *all Medicine*. All Wisdom is His, and when Imparted, it is His also ; also all Knowledge of His own Works, and Workmanship.

297. Infants

297. Infants receive their Influx from the inmost Heaven. Angels dwell in *their Affections*, at all Ages.

298. Man does not perceive otherwise, than that what flows into him from Angels, is all his own.

299. *Something* is at all Times flowing into Man.

300. All Contingences have a Providence in them.

301. Influx from the Lord, flows even into the *most External* and Sensual Apprehension.

302. The Influx of Heaven is *continual* with Man.

303. The present State of Existence is *totally different* from what Men suppose, and make of it. The Reason of our Existence is *our Growth* in the *Life of Heaven*, and all Things are moved and conspire unto it ; and great might be the Produce, if Men were faithful unto the Ordinances of Heaven.

304. The Ardour of Divine Love to save Mankind is *unremitting*, and past all Conception.

Conception. All Obstacles to it arise from the Gross Elements of the Natural and Sensual Minds, in and by which also the Enemy works.

305. True Conjugal Love descends from the Inmost Heaven, and Angels therefrom are present with those who are in it. All the tender Regards and Loves for each other, and Pectoral Delights felt by them, are all from the same Origin. Even the pure Regards for, and *tender Love towards the Infant and Child*, are all from the same Source.

306. All Loves are *Effects* wrought in human Minds by the Agency of a Spiritual Principle. All Effects of this Kind infer *Admission* of a like Principle.

307. Every good Gift, or Love, and its consequent Wisdom and Truth, cometh down from the Father of Lights, or of Wisdom.

308. As all Truth, of all Orders and Name, is His ; so also are all Orders of pure *Goods*, or *Loves*.

309. He is both Alpha and Omega of all Truth, that is, wherever it exists, it is
His,

His, and was given of Him ; and so also it is of all Orders of Good. They are *His Life in us*, and he is both First and Last of them.

310. All Truths, of all Orders in the WORD, are His ; and if we draw from thence, and *implant* them in our Hearts and Minds, they are *equally* His.

311. Every Love contains its own Truth.

312. If the LOVE is formed in the Man, the Truth proper to it exists with him, although imperceptible to himself and others ; and if not opened here, it will be hereafter.

313. The Truths of the Word are the Seeds and FIRST PRINCIPLES of Eternal Life. If taken from thence in Sincerity of Desire by us, and sown in our Wills, they *will open*, just as the Seeds do in outward Creation. This Opening answers to the Productions of Truth from the Love, and every one is capable of being multiplied to Infinity, after the Image of Him who at first created them.

314. The Opening of Seeds in the Earth, and all the Particulars of *their Progress*

Progress in forming the Root, Stem, Body, Branches, Leaves, Blossoms, Fruits and Seeds, shew the Nature of the Workings, Openings, Growths and Productions of the Truths taken from the Word, and infeminated in human Minds.

315. All Seeds, as to their Internal Principles, *stand in Spiritual Societies*, unto which they correspond ; and their Life comes from thence. They are the very Representatives of *the Principles* proper to those Societies, and that State of Order. All their Parts, Workings, and Qualities, manifest the Internal Natures of them.

316. As Moisture is required to the Formation of every Seed, so Natural Truth to the Formation of the first Principles.

317. As Water is required to Support the Seeds of the Earth, in all the Periods and Progressions of their Growth up to Fructification ; so also is the Natural Truth of the Word, in the Growth of the first Principles of the Spiritual Life ; even up to the final State of the Production of its Fruit, the Holy of Love and Charity, directed towards the Lord, His Kingdom
in

in Heaven, and on Earth, and to Man in particular.

318. Man *must* receive the Truth of the Word, by Means of Sight and Hearing.

319. He may receive it profitably by *Reading*, and by *Conversation*, as well as by Preaching ; although that, and the Declaration of Truth in Prayer, appear to be the Common Method, and may leave the greatest Conviction of it.

320. As the Word is the Law of Divine Order, and as all of Truth is but the Offspring of it, all the Truth that is in the World and Universe, bears a Reference thereunto ; as being a Part of the Body unto which it is dependent.

321. The Animal and Vegetable Kingdoms bear a Similitude to each other in their Principles and Operations : the Mineral also *imitates the Vegetable* in many Things.

322. The Formation of Man in the Womb is a Figure of the Formation of Man's Spiritual Life ; and answers unto it in all particulars : that of all Animals bears a Reference unto it.

323. The

323. The Hen's Egg shews the State of the first Principles perfected; and a full Discovery of its Formation, and of the Growth of the Chick, until it breaks the Shell, will open many Wonders to human Minds,

324. As Seeds, so Eggs, shew the first Principles of Orders of Truth and Love, proper to *particular Societies*, from whence they *are formed*, and *derive* the Whole of their Life, up unto the Exclusion of the Chick or Bird.

325. There is a *Communication* with such Societies, in all the Stages of the Formation, Life *from thence* operating in its Parts, and producing all of Order proper to the Being. The Natural Principles are used only as a Means for the Formation of the Natural Body, but the LIFE whereby it is done, is from Heaven.

326. The Formation of the Natural Body is but an *Effect*; and all the Order of Fibres, and Parts found in it are the Work of a *Spiritual Life and Principles*, flowing from the Fountain of Life thro' those Societies.

327. All *Worship of God* must, to be
real,

real, regard the *Reception of God*, and of his Kingdom.

328. The Will of God towards Men is the *same at this Day* as it was at the first Period and Age of Creation ; and that was, that they might *perfectly receive Him*, and his *Order*.

329. So far as any Form of Worship, or particular Persuasion, contributes to this Reception, it is so far good and true Worship ; but no farther.

330. The more Genuine the Truth is that is received, the more Genuine and Pure *will be the Good* that is formed in the Life, if the Truths are applied to their proper and real Uses.

331. The Word contains *all Orders* of Truth, adapted to *every Capacity*, and capable of forming *every Degree of Good*.

332. As is the State, such is the *Perception* and *Reception* of Truth from thence.

333. Every State of Life has a peculiar Order of Truths it most esteems, and regards ; which it is most struck with, and embraces with *most Pleasure*.

334. The

334. The Truths of the Word are the Seeds of Order; and as is the Reception, such will be the Produce.

335. As Men fell from the State of Integrity, in which they were created, they became incapable of receiving Genuine Truths of Order; for as the Love became gross and Natural, it *affected only* such External and Natural Truths as *answered unto it*.

336. That Mankind do in general at this Day only regard mere Natural Truth, and the *Appearances of Truth* agreeing with the Life of the Senses, is owing to their Affections being Corrupt, and *of a like Nature*.

337. By *how far* the Desire and Love of Truth is Pure, and Sincere, *so far* is the Person capable of receiving a Genuine Order of Truths.

338. Such as is the Truth which is infeminated in the Mind, such will be the Good produced in Consequence of that infemination.

339. Men should endeavour, as far as in them lays, to receive *as pure an Order*
of

of Truth *as possible* ; and that Vitally ; for as is the *Infemination here*, such will be the Produce, Fructification, and Reaping hereafter.

340. *Only that* which is Sown here, will be Reaped hereafter.

341. We shall be hereafter only that Order of Wisdom and Love, which we have *vitally* received here.

342. The State of Man's Life is so far right, and just, as it stands in Agreement with the *True Sense* and *Meaning* of the Word ; for the Word is the Order of Heaven, and when the Mind stands in conformity to it, all is just.

343. As the Soul advances in True Resignation of its own Will to the Will of God, *every Principle and Faculty* of the Mind becomes sanctified, even down unto the Life of the Senses.

344. All Opposition that we find in our Natural and Sensual Minds, against the Reception of Divine Loves, Virtues, Graces, Principles, and Truths, shews the State of *Disease* and Corruption, which the *Principles* and *Passions* of those Minds now stand in.

343. So

343. So far as we willingly yield up our Natural Wills, Passions, and Desires, in Resignation to the Operations of Divine Grace, and Goodness, so far are they made conformable to the Laws of Divine Order; because Divine Truth and Goodness *cannot but enter*, where the *Obstacles* to its Admission are *done away*.

346. True *Humiliation*, and *absolute Resignation* of all the Desires and Principles of the Mind, to the Operations and Disposals of Divine Providence, is Man's best Estate.

347. Man is created, only to be a Recipient of the Divine Life.

348. In the Womb, and at Birth, even the Sensual Mind is *not opened*.

349. The SENSUAL MIND is opened by a Perception and Knowledge of Things, acquired *by Means* of the Bodily Senses.

350. The NATURAL MIND is formed by the *Knowledges of Natural Things* existing in the World, in which Knowledges it speculates, which it methodises, arranges, improves, and from which it reasons;

reasons; and also by the Knowledges of Spiritual and Divine Things received by the Evidence of the Senses, inferences therefrom, and the *Appearances of Truth* as found in *Outward Creation*, and the *Literal Sense* of the Word.

351. The RATIONAL MIND is formed by tracing Effects up to their first Cause; by *true Conceptions and Inferences* of the Nature of the Creator drawn from the Works of outward Creation; from Man's bodily Frame, and Functions; from the Design of God, in Revealing the Nature of Himself in the Bible; from a Discovery of the Nature of *Divine Order therein*, and how the Truths of the Word relate thereunto, and are perfectly *consistent* with His Wisdom, and Being; the *Relation* that this world stands in, as it respects another State of Existence; and that the whole Intent of its Being regards *an End* answerable to its Creation, namely, the Eternal Blifs of Mankind.

352. The SPIRITUAL MIND is opened and formed by a *further Discovery of Knowledge and Truth* relative to all the above Subjects, united with *Obedience of the Life and Will* to the Laws of
Divine

Divine Order, the Precepts of the Word; by a Discovery of the SPIRITUAL SENSE of the WORD, and openings of its Truths in the Mind; by *Perception* of the *true Nature* of Divine Order in Creation, and in Grace; the true Nature of Christian Redemption, and Necessity of a Redeemer; by a Perception of the true Existence of the Divine Trinity in ONE PERSON; by a View of the Presence of God with Men, His Assistance of them by His Influences, and Regulation of them all by His Providence; the *Dependence* of the Natural World *on the Spiritual World*, with a certainty of that State, and of Man's Eternal Existence in it, as to the Spirit; by clear Views of the *Necessity* and *Nature* of Man's attaining to a State of Life, Integrity, and Virtue, resembling that of his Maker, by a real and living Reception of the Truths of the Word, and a Regulation of the whole Life to Obedience with them; in which the Mind is then much taken up, and daily employed, watching constantly over all its Passions, Principles, Faculties, and Actions, and by Divine Assistance bringing the Whole more and more into Obedience to the Truths and Laws of Order.

353. The CELESTIAL MIND is opened by a strong and *ardent Love* of pure genuine Truth, merely for the sake of the *Good it is given for*, and is to be productive of. It is ever employed in an exaltation of Love, Charity, and Goodness, in itself and others. Whatever it says, it regards *the End*, which is *Love*. It is ever desiring to lead all others by their Truths into a State of *Frustrification*, that the Goods answerable to the Truths may be produced to *their own Benefit*, and to the Glory of God. It looks through all Truth, as a secondary Matter, up to Good, and the *Life of Good*. It cannot put any Stress or Confidence in Truth, if it is not *united to its proper Good*. Whilst others are wholly taken up with Truth, and the Cultivation thereof, it is taken up with the regard of the Ends of Actions, the *Degree of Life* that is *in the Truth* that is spoken, the Effects wrought by it in the Mind; and of the State of the Vital Principles from whence Truth and Actions proceed. So far as Truth *administers to the Formation of Love*, it is so far esteemed by it, but no further. It ever seeks the most absolute Resignation of itself to the Will, and Life of God; and wishes most to be filled with His
Love,

Love, and Life. All its Views of Truth regard the *Ends of Things*, and the Promotion of the best possible Good the Man can stand in. Its Perceptions of Truth are *from Good*, or the Principles of Love formed in the Life ; and thereby it acquires a Knowledge of all particulars of the Being, or Subject, in the highest View it can be attained.

364. There are as many Orders of *Good*, and *Love*, as of *Wisdom*, and *Truth*, in each of the above States ; and as is the *Conjunction* of Love with Truth, such is the State, as to its Degree, and Perfection in it.

365. The more perfect the Union is of Good with Truth, the more perfect is the State of that Order, and the less the less so.

366. Love is the *Soul*, the *Life*, and *animating Principle* of Truth ; and so far only as there is *of Good in Truth*, so far only there is Life in it.

367. To be Faithful to the *present Moment*, Hour, Day, and its State, is a most weighty Matter, and demands Man's most serious Consideration.

368. Every

368. Every Day brings forth *something* for the Mind to be exercised on, either of a Mental or External Nature; and to be Faithful *in it*, and acquit ourselves with the Advantage *designed thereby*, is both Wisdom and Duty.

369. Nothing *exists in Vain*, either in outward Creation, in outward Concerns, or in human Minds. All the Wisdom lays in *extracting* the Use and *Sweet* out of every Thing, so that it may assist in the Perfection of our Minds.

370. By every Hair of the Head being numbered, is signified, that all our *Natural Cogitations* are perfectly known, observed, and arranged by the Providence of God, according to the States we stand in, or shall *finally inherit*.

371. The *greater Part* of the Operations of God and Heaven, in human Minds, pass away unobserved; and the greater Part of the World are not aware, that they are over-ruled, or influenced by any foreign Power, whereas the whole Life, and all of its Particulars, are but *Recipient Subjects of it*.

372. Providence enters into the *most minute*

minute Particulars of Man's Life of Will and Thought ; and marvellously overrules all of External Action and Being, in Agreement with the States the Man is in, and passing through.

372. Every Word which a Man shall speak, he shall give an Account of in the Day of his Judgment to Heaven, or Hell ; because what is spoken, thought, desired, or acted from Affection, becomes *imprinted on the Life* ; a most awful Consideration, and of itself sufficient to make us all renounce every thing of Desire, Thought, Action, or Possession, that does not stand in Divine Order, or administer unto it in *its Intention* towards Mankind.

373. Not the least Part of the Internal or *External Desires* and *Thoughts* move *unobserved* ; and no Word can be so small, as to *pass for Nought*.

374. Life is continually flowing into the Minds of every Man and Spirit ; what is received by *Desire* and *Thought*, are *its Productions*, and such as they are, such must be the State.

375. This Power is *Creative*, and the Principles of Order wrought thereby in the
the

the Mind, answer to the *Subjects* and *Beings* in outward Creation ; and correspond unto them in their minute Particulars, in every Age of the Word ; for as is the Internal, such must be the External.

376. Every word, *spoken from Affection*, leaves an *everlasting Impression* in the Mind ; and every Thought spoken from Affection, becomes a living Creature ; and the same also if not spoken, if so be that it be *fully assented unto* by the Mind.

377. Our Salvation appears to be a *Real Creation* of the Beings, Subjects, and Principles of Order, in our Minds.

378. As is the Love and Wisdom, or *particular Nature of the Conjunction* of the Good with the Truth, *such is the Birth*, be it of what Order it may.

379. All Orders of Good and Truth are capable of an Infinite Display of the Varieties *proper to that Order* ; and of an Infinite Multiplication of each.

380. ALL that is predicable of the *Subjects* and *Beings*, in Outward Creation, is also predicable of the Subjects and Principles

Principles of Order *in human Minds*; for as is the one, such is the other, in all Particulars, as to Existence, Form, Subsistence, and Procreation.

381. In a general View, the External of the Human Mind answers to the Outward World, and the Internal to Heaven; and all that can be spoken and predicated of the one, is true of the other, as to Existence, Influx, Being, Subsistence, and Multiplication.

382. All *Beings* and *Subjects* in the Natural World, answer to *some Societies* in the Spiritual World; and are the *very Representatives* of them and their Principles.

383. The first Chapter of Genesis, relates particularly to the Creation of the Divine Principles in Man. The BEGINNING meaneth the first State of Man, prior to the State of human Rationality, and perfect Exercise of Free Will. His Natural Mind is the *Earth* that is empty and void, and the *Abyss*, the Lusts and Falsities of which he consisteth, and in which he is immersed. The Spirit of God moving on the Face of the Waters, is the Power of God working in the
Knowledges

Knowledges of Truth, and Goodness of Order with him, which he has been taught and understood.

384. The *Light* which God created is the *Mind's Distinction* between Truth and Goodness, and the opposite Principles existing in itself and others, which are called *Darkness and Night*. This makes the *FIRST DAY, or STATE*.

385. In the *SECOND DAY*, there is an Observation in the Mind of a Distinction between the Internal and External Principle, and the Principles and Knowledges proper to each. The Internal is called the *Expanse, or Firmament*; the Knowledges in it are the *Waters* which are *above it*; and the Scientifics which are in the External, are called the *Waters beneath the Firmament*. Every step in Regeneration proceedeth from Evening to Morning, or from Shade to Light, so from the External Man to the Internal: the Internal Man is called *Heaven*.

386. In the *THIRD DAY*, the *Earth*, or External, is quite separated from the Internal, and prepared so as to receive Seeds. The first Production of Truth and Goodness in it is the *Tender Herb*,
and

and then something more useful called the *Herb bearing Seed* ; and at length something Good, called the *Tree bearing Fruit*, whose Seed is in itself. Man in this Stage supposeth, that the Good and Truth, which he doeth and speaketh, is done wholly of himself, and therefore it is, that it is represented by Things *inanimate*. This is the State of Repentance, proceeding like the rest from *Shade to Light*.

387. In the FOURTH DAY, the Sun, Moon, and Stars, are said to be created. It is only the Principles of Good and Truth that have Life in them, for those of Evil and Falsity have none. Life is received from the Lord, first by the *Faith of the Memory*, which is Scientific Faith ; next by Faith in the Understanding, which is *Intellectual Faith* ; and lastly, by Faith in the Heart, which is the *Faith of Love*, or Saving Faith. The two first Kinds of Faith are represented by the Things which are *inanimate* of the first, second, and third Day's Creation ; but Faith, yivified by Love, is represented from Verse twentieth, to the twenty-fifth of the first Chapter of Genesis, by Things *animate*. Love is the Great Luminary which ruleth by Day : Faith *derived from Love*, is the lesser

fer Light which ruleth by Night. These give Light in the Internal Man, and by that in the External. The Life of Heaven is the Life of Love ; and the Celestial Angels, by Virtue of the Heavenly Love with which they are influenced from the Lord, are in all the Knowledges of Faith. Such as are in Love, are also in Faith. Day is Good ; Night is Evil ; Good Things are the Works of the Day, but Evil Things the Works of the Night. Light is Truth ; and Darknes the False. Goodness and Truth would not be known and distinguished, unless there existed Changes of States answering to those of the Seasons, and of Time in the World.

388. In the FIFTH DAY, the animate Subjects produced in the Waters, of all Orders, and Birds and Fowls of all Species, are created with a Blessing for Multiplication. The *Fish* represent the animated Scientifics of the External Man ; and *Birds* the Rational and Intellectual Principles of the same. Every Expression of Speech, every single Idea, and every the least Principle of Thought in an Angelic Spirit hath Life, containing in its most particular Parts something of Affection proceeding from the Lord, who is
Essential

Effential Life. *Whales* are the Universals of Scientifics. All the Vital Principles multiply and fructify immensely in the other Life.

389. In the SIXTH DAY, the Earth brought forth creeping Things, living Creatures, and Beasts of the Earth, each after their Kind. The Things belonging to the *Understanding*, are signified by the creeping Things which the Waters brought forth, and also by Fowl on the Earth, and upon the Face of the Firmament; but the Things belonging to the *Will*, are signified by the *living Creature* which the *Earth produceth*, and by Cattle, creeping Things, and clean Beasts of the Earth; and these relate to the Affections in Man. Man, until he becometh Celestial, bringeth forth as from himself, and thus Regeneration beginneth from the External Man, and proceedeth to the Internal. In the fifth State, Man speaketh from a Principle of Faith which belongeth to the Understanding, and thereby confirmeth himself in Truth and Goodness; and the Birth is then called *Fishes* of the Sea, and *Fowls* of the Air: but the sixth State is, when from a Principle of Faith in the Understanding, and a Principle

Principle of Love *thence derived in the Will*, he speaketh what is True, and doeth what is Good; he then beginneth to Act from a Principle of LOVE. During the Time of Man's continuing Spiritual, he is in a State of Warfare, or Combat, and therefore it is said, subdue the Earth, and have Dominion. The Celestial, Spiritual, and Natural Man, have each their peculiar Spiritual Foods. That of the first is *Fruit*; of the second is *Seed* producing Fruit, as "the Tree yielding Seed, to you it shall be for Meat." The *Green Herb* given for Meat to every Fowl of the Air, to every Thing which creepeth on the Earth wherein there is Life, and to the Beast of the Earth, is the *Natural Meat* for the Principles of the Spiritual Man. Man's being created Male and Female in this Day, implies the Perfection of the Spiritual State, in its Principles. In the sixth Day, all Things are pronounced to be *very Good*, because then the Things which relate to Faith, make one with the Things which relate to Love, whereby a Marriage is effected between Things Spiritual and Celestial, which are those of Love towards the Lord, and our Neighbour. In the unregenerate State, there is Nothing of MAN to be found, but

as Man advanceth in Regeneration, he acquireth by little and little that which constituteth him a Man, until he attaineth the sixth Day, in which he becometh an Image. Mean while the Lord fighteth continually for him against Evils and Falses, and by such Combats confirmeth him in Truth and Goodness, nor doth the Lord cease until Love becomes the *principal Agent*, and then the Combat is over. At the close of the sixth Day, the Evil Spirits depart, and Man is introduced into Heaven. Unless the Lord defended Man every Moment in the Combat, he would instantly Perish.

390. The second Chapter of Genesis, treats of the Formation of the CELESTIAL MAN from the Spiritual. The *Heavens* are the *Internal Man* ; the *Earth* is the Spiritual Man's *External* ; the *Host of them* are Love, Faith, and the Knowledges thereof. These are finished when Man becometh the sixth Day, for then Love and Faith are united, and make one ; and then Love, and not Faith, beginneth to be the *Ruling Principle*. Combat ceaseth on the sixth Day ; the Celestial Man is the seventh Day ; and every regenerate Person is a Sabbath, when he becometh Celestial.

Celestial. It beginneth on the Eve of the sixth Day---Because it is the Lord who fighteth for Man in his Spiritual Warfare, it is said, that the *Lord rested* from His Works. The Order of Life with the Celestial is such, that the Lord floweth in by Love, and by Faith originating in Love, into his Intellectuals, Rationals, and Scientifics. This State is that of the Garden in Eden eastward, and Man in that State is in Association with Angels, and one amongst them ; for Man was so created, that he may be in Heaven at the same Time that he liveth on Earth. *Trees* signify Perceptions ; the Tree *pleasant to Sight*, the Perception of Truth ; Tree *good for Food*, the Perception of Good ; the *Tree of Lives*, Love, and Faith thence derived. The *Tree of the Knowledge of Good and Evil*, the *Persuasion* and *Credence* derived from the *Sensual* Principle. The River going out of Eden, signifieth Wisdom from Love, which is Eden. To Water the Garden, is to give Intelligence.

The first River, *Pison*, signifieth the Intelligence of Faith originating in Love. Wisdom and Intelligence, although they appear to be in Man, are of the Lord alone.

The

The second River, *Gihon*, signifieth the Knowledge of all Things relating to Goodness and Truth, or to Love and Faith.

The third River, *Hiddekel*, that goeth eastward towards Assyria, signifieth, that Clearness and Perspicuity of Reason cometh from the Lord through the Internal Man, into the Rational Mind, which belongeth to the External Man. Assyria is the Rational Mind.

The fourth River is *Euphrates*, which is *Science* in the ultimate principle. By (pure) Reason, the Scientifics of the Memory are vivified, or made alive. The Celestial Man acknowledgeth that all Things, both in General, and in Particular, are the Lord's, because he perceiveth that it is so. He is also such, that he doeth Nothing of his own Pleasure, but of the good Pleasure of the Lord, which is his Pleasure, by which he enjoyeth Peace, and Internal Felicity. 85. A. C. To eat of the Tree, is *to know*, be *persuaded*, and acknowledge by Perception; and of every Tree in the Garden Permission was given to eat, save one. The Men of the most Ancient Church conversed with the Lord, and with Angels, and were also instructed

fructified by Visions and Dreams ; they had also from the Lord a continual Perception of what was True and Good, and of the Nature of the Opposites, with great Clearness, just as Angels have now. In the Place of this Perception, the Knowledge of what is True and Good afterwards succeeded, which Knowledge was grounded in what had been before revealed, and in succeeding Ages in what was revealed in the Word.

To eat of the forbidden Tree, is to be led wholly by the *Persuasions of Science, and Self*; and thereby to establish Faith concerning Spiritual and Divine Things. The true Order is, that Man be Wise by a Wisdom derived from the Lord, that is, from His Word, in which Case all Things are in a right Course, and then also he is enlightened in Things Rational, and Scientific. When the Principle is derived from the Lord, it is *Life* ; but *Death* when derived from Self. See E. S.'s Explanation of the first and second Chapters of Genesis, from which the above was extracted.

391. All of the Outward World is therefore a figure of the *Creation of the Principles*

Principles of the Divine Order in Man,
in his Regeneration ; and also shews the
very Nature of them.

392. *Love* is the *Life* of all Beings,
and *Wisdom* is the *Form*. So far as they
have of the Love in them, they are so far
animated and noble in their Order, and
the less the less so.

393. Man is the *End* of the whole
Creation ; and all Particulars of it con-
spire that Conjunction of him with God
may be attained, and that the End may
be brought to pass.

394. From the first Moments of his
Conception in the Womb, the Power of
the Lord operates to Form the Rudiments
and Sketch of a Body, after the very Im-
age of His own Divine Order, and Self.

395. The whole Formation of every
Part thereof, every Order of Fibres, ev-
ery Vessel, and of every perfect Fluid, is
His Workmanship, done in the highest
Wisdom, with a View to a most PER-
FECT END,

396. The Birth contributes Nothing
to its own Existence or Formation ; but
that

that of the Whole, and every Part of it is *from the Lord*, and the Effect of the *Influences of His Kingdom* and Order.

397. The *final End* of the Birth was the *first Cause* of its Beginning, and Permission to exist ; and is also of all successive Mediates of its Existence, and Growth up to the Period of Birth.

398. The FINAL END is, that a Plane and Ground might be formed, and found in the Being, in which the Seeds and Principles of Divine Order might descend and be sown, and raised up in all the States of their Perfection ; or in other Words, that a World, and all of its Principles might be created *in*, and *by* the Recipient Principles of his Mind, according to what is spoken of before, and contained in the Account of the Creation in Genesis.

399. This *End* is ever in view, and all Things relating to Man's Being in the World, are but *secondary* unto it.

400. Even all the Parts of the Body are but *Means* given to administer unto it ; and they all respect *it* in some view, or other.

401. The

401. The five Bodily Senses and their every Part, are given for *that Use* ; and the Distinction of Objects, and their Use, as a *Means to attain it*.

402. At Birth, the true Rational Mind has *no existence*, neither the *Spiritual*, or the *Natural*. The Truths of Order and Heaven are not there, neither its Goods, as *appropriated by the Subject* ; for to this Purpose, there must be *Exertions of the Free Will*, and *Reason*.

403. The *Recipient Property* is that which is truly the Child's, and in it *are to be sown* all the Principles of Order *from the Word*, by Means of Sight and Hearing.

403. Natural Existence infers an Existence of this Recipient Property.

404. The Possibility of receiving the Truths and Principles of Order, cannot be extinguished, or destroyed, but by a Life of Evil from Exertions of the Free Will, and Rational Faculty ; and therefore until Children possess the Exercise of Free Will and Reason, they *cannot destroy themselves*, or have that Ability *extinguished*, either by Man or Spirit.

405. This constitutes the Ground of
the

the *Good of Infancy*, and thereby all Infants in all Parts of the inhabited World are saved, each in its own Order, they not being at all *culpable* for the *Actual Sins* of their Parents, or *extinguished* as to the Spiritual Life on Account of them.

406. The Evil of the Parent may operate as an *Obstacle* to the Reception of the higher Orders of Grace ; but not in any wise unto *Spiritual Death* and *Condemnation*, where not rendered *actual* by a Choice of the Will and Understanding, and a *Life of the same Evil*.

407. The GOOD OF INFANCY reaches as far as the *tenth* Year ; and during the whole period of Infancy the tender Loves and Knowledges, called REMAINS, are sowed, by Means of all the tender Affections of all Kinds, (even the most trifling as they outwardly seem) which appear and are discoverable in Children at that Age ; or in another View, all those *tender good Affections* are *themselves* the Remains in Act and Formation.

408. At no Age can man possess the *least Good*, but what is sown and implanted in him by the Lord. Even the Love of the Infant to its Mother, Father, Nurse, Relations

Relations and Friends, is a *Gift* and an *Effect* of the Power of an Infinite Mercy, Wisdom, and Design. As the *Whole* of Good with Man is the Lord's, so also is every *minute Particular*, in all Ages.

409. All Good, discoverable in Infants and Children, is an *Effect* of Mercy operating in their Minds, for their future Glory.

410. The GOOD of IGNORANCE is from the *tenth* Year to the *twentieth*---all Orders of Good discoverable in Children and Youths in those Years, are also the Productions of Divine Grace, and are also called the *Good of Remains*. All the Gentiles, who die at that Age, are *saved*. although in Ignorance of Truth; because those Truths are received in the other Life with ease by the *Good of Remains* stored up in all, by the Operations of Infinite Mercy.

411. *Remains* are never allowed to appear with Man, so long as he is in Evil. He partakes of Blessedness in the other Life according to the Quality and Quantity of them which he possesses at the Time of his Decease.

412. Of

412. Of every Religious Persuasion those are saved, who by a Life of Charity or Good Will towards others, receive the *Remains of Good*, and the Appearances of Truth agreeing with their Capacity. Angels know Nothing more delightful than to instruct those in the other Life, who enter therein, and possess the Good of Remains.

413. It appears very doubtful, whether *any* can destroy the Good of Remains before the Age of twenty ; and of Course fall into the State of Eternal Death before they have attained to the Use of a Rational Mind and Free Will. A most pleasing Consideration !

414. In the eighteenth Chapter of Genesis, where Abraham sues to Jehovah for the Men of Sodom, is described the Lord's *Intercession*, or rather Approach into a further Conjunction with the Father, *whereby* all who were in the States there described by those Numbers, *could be saved* ; and by being brought into Conjunction with Him, be filled with Eternal Life.

415. The *lowest Possibilities* of Salvation are described by the Numbers *ten,*
twenty,

twenty, thirty, &c. of that State. *Ten* is the Good of Infancy. *Twenty* the Good of Ignorance.

416. *Thirty* signifies a State of the *smallest Kind* of Temptation and Combat.

417. *Forty* is the State of those who have been admitted into Spiritual Temptations, and who may *die in such a State* in this World; but by not having yielded to the Evil and Falsity which *assaulted*, are saved. The *Good of Ignorance* is better than the *Good of Infancy*; and the Good acquired by Understanding and Temptations, is better than that.

418. *Forty-five* is a State of Good conjoined to Truths, in a *small Degree*, by Temptations. By how far the Truth received is *Pure* and *Genuine*, by so far may a Purer degree of Good be formed in the Person.

419. *Fifty* is a State of Truth, full of Good, which it is declared *cannot be destroyed*. All these States appear to relate to the present State of the World, as well as the Former, there described.

420. The Love of Spiritual Truth, the Formation of a Good by it *after it is received*,

received, and a bringing it forth into Use and Multiplication, appears to be a Matter of high Moment.

421. There appear to be, to the Full, as many general Kinds of Good united to Truth, as there are of Subjects in Outward Creation.

422. To observe the different Varieties of Good, as they are produced from Birth to Manhood ; to know their Natures and Distinctions, and to find the Subjects in Outward Creation that they Answer unto, is great Wisdom.

423. Condemnation appears to follow from a *deliberate Murthering* of the Principles and *Subjects* of Order. Evil Spirits cannot Murder them in Man, unless Man *assents unto it, and joins with them in the Action*; but when he does, he is equally a Murderer with them.

424. The opposite Powers work not by Force, but by *Inticement* ; that is, they lead to Evil by the *Pretence of a Good*, and a *Pleasure* ; and as such Men fall in with it. By Perversions of Truth, and false Appearances, they pretend to lead to Truth ; but when the same is compared
with

with the Laws of Order in the Word, they are found False.

425. The Free Will of Man may be *persuaded*, but *cannot be forced* ; neither the Rational Mind ; for although it may assent *externally* in Compliance to others ; still what it perceives to be True, and is persuaded in itself is such, will ever be adhered to by it.

426. A Free Will, and a Reasonable Mind, are to be found in Man in all Ages of the World, but it differs in all, as to *Perfection of Nature and Degree*.

427. All Animals, Birds, Fish, and even Insects, possess a State of Free Will and Choice, answering to that of Man's ; and also a Power to chuse, and act in consequence of it.

428. Even the Child, when sucking the Milk out of its Mother's Breast, *exerts the above Faculty* in drawing it forth, and *swallowing it* ; and also all Children, in their *Struggles to be born*.

429. All the Voluntary Faculties, or those in which Man takes a Part, are referable to his Free Will, and dependent thereon.

thereon. He cannot stand, walk, drink, chew his Victuals, or swallow, without using it.

430. When Man begins to become perfectly Rational, and acts *wholly of himself in Consequence of it*, he is accountable for his Actions, and they *appear* to be then imputed to him, if evil, but not before.

431. Man is not condemned for dying in an *unregenerated* State, but for *destroying the Ability and Principles* whereby he might have been regenerated, and that is done by an *Evil Life*.

432. As all Action from Love, or a Choice of the Will, is of great Importance, we should be *most careful* of suffering any Thing to enter into our Wills before the Nature of it is well known, and the *Consequences* have been well considered.

433. That which once enters into the Love Principle, and Will, cannot be thrust out but with great difficulty.

434. The Will is *more interior* than the Understanding, and therefore the latter

ter cannot *command it and its Desires* at all Times, just as it pleases.

435. Watch over, and keep your Heart or Will with all Diligence, for out of it are the *Issues of Life or Death*; that is, the Principles which get into the Will, and become rooted there, oft influence all the other Principles of the Mind to accord with them, even if the Understanding sees the Impropriety and Evil of it.

436. The Temptations which relate immediately to the Will Principle, are *most difficult and painful* to bear, but *most profitable* in their Operation, if the Mind is faithful under them.----The best and easiest Deliverance, in such Cases, is an immediate *surrender of the whole Will, Life*, and all of its dependent Affections unto the *Will of God*; desiring Him to arrange them, and dispose of the Event as most pleasing unto Him and His Intentions, under a full Assurance, that He knows what is best for us, and most conducive to our present and future Happiness and Good.

437. In all Temptations of the Will and Mind, which are *most acute and mixed*, seek to get into the greatest Stillness that

that is possible ; and by forbearing to enter into the *mixed Willings, Desirings, Watchings,* and consequent *Cogitations,* vast Anxiety will be avoided, and the Mind's Principles brought into Order in a much shorter Period ; for in some Cases, human Activity proves an Obstacle, and in Nothing more than this.

438. So long as the *Will resists* the Operations of Order, so long must the Struggle and the Anxiety be *prolonged* ; for Peace only can come by the Obedience and Submission of the Will to the Will of God, in whose Order, it only can be found.

439. It is the *Mind's Contrariety* which Occasions the Pain, and Tumult of the Passions, and of the Thoughts ; and it cannot cease until it comes into true Resignation, respecting the Thing, to the Will of Providence. Religious Truths, and Religious Affections, are the only *Means* whereby it can be done.

440. The Truths of the Word are first received by Sight and Hearing, and stored up in the *Memory.* They are extracted from thence into the Rational Understanding,

ing, and at length become *Rational Faith* ; and as this is purified, and exalted by a Life agreeing with the Truths of the Word, the Laws of Order, it is made *Spiritual Faith*, consisting of *pure genuine Truths* of the Word, united to their proper Goods.

441. As is the Mind's *Conception* and Understanding of the Truths of the Word, from a *like Estate of the Life*, such is the State.---So far as the Mind is perfected, so far is the Perception of Truth the *more clear*, and the Understanding of it *just*.

442. If the *Understanding of the Word* is Sensual, the Mind is Sensual : if Natural, or Rational, so also is the Mind ; and so also, if truly Spiritual.

443. There are but few Minds who can bear Truth that is *wholly Spiritual*, even in or from the Word ; and therefore it is best and *most profitable* to others, and even ourselves, to speak according to the Letter in ordinary discourse.

444. They who speak Truth that is altogether Spiritual, speak in an *unknown Language* to those who have only a *Natural Perception* of the Word.

445. Spiritual

445. Spiritual Truth is as *Wine*, and Natural Truth as *Water*. Wine mixed with some Water, *agrees with most*, better than Wine drank alone in large Quantities.

446. Every Day's Creation has a Spiritual *Meat and Drink proper to it*. And every Principle of Order in the human Mind, be it Beast, Bird, Fish, or Insect, must have *its proper Meat and Drink*, or Order of Truth proper to it, just as particular Seeds, Herbs, and Fruits are Food to the Subjects in Outward Creation.

447. As the States of Day and Night, Summer and Winter, exist in Spirituals as well as Temporals, be not *surprized at finding it so*; or busily employed to *Change those Ordinances* more into Agreement with your *own Feelings*, for all these States are regulated by an Infinite Providence.

448. In the Spiritual Life, there is a Time to plough the Ground, and fit it to receive Seed; and that is *toilsome work*. There is also a time to acquire Seed *from the Word*, and sow it in that Ground; and that is an *Active State*. There is also a Time in which it is Wisdom to *let it alone*,
and

and be still, for then the Internal Power, and Water of the External Element, is sufficient for its growth, even to its most perfect State; and then, it will be necessary for thee to put forth thy Hand, reap in Thanksgiving, grind the Seed to Powder, therewith form Bread, and eat it to the Manifestation of God's Glory in thee, with a due Sense of all his Mercies.

449. If the Seed is sown, let it alone; to meddle then with it argues Folly.

450. All the Truths of the Word are the Lord's, and they, considered as Principles, are the Seeds of His Kingdom; and are of *Infinite Orders and Species*. Such of them as Man sows, such *only* he can reap, both here, or hereafter.

451. As to every Thing there is a Season, and a time to every Purpose under the Heavens, mark well *the Time*; and be sure to perform *only* the *proper Work* in its *proper Season*.

452. As is the State of the Mind, such are the Comparisons it makes Use of; and *vice versa*. This is pretty general.

453. *Reflection* is a Gift, and the Soul's Eye turns *round* to those Objects and

and Principles by which it is then spiritually *surrounded*; and consequently, *such is the State*, as are the *Perceptions* and *Comparisons*.

454. As are the Mind's *Perceptions*, Views, and *Persuasions*, such are the Spirits which are in Association with it, and which it keeps Company and Fellowship with. Such also are the Societies with which the Man is connected, and receives his Influence from; and that is his State.

455. As is the Faith, such is the Love; and as are the *Internal Persuasions*, such is the Life.

456. When the Mind becomes persuaded of the Truth of a Thing, it *receives that Thing*, and it becomes a Part of the Person's Life. What Men seek, that they find.

457. We shall find hereafter only what has been *formed here* in us by a *Persuasion of the Truth of*, and a *Choice of the Will*.

458. The Will is as Heat, the Intellect as Light; when both Consent to any Thing, a Being, Seed, Subject, or Principle

ple is *created in that Mind*, answering to the *Nature of the Thing*.

459. Man, by the Faculties given him of the Lord, appears to possess, as it were a *creative Power*, in and over his Natural Mind. This Power is certainly *not Man's* although *put an act by him*.

460. As is the Recipiençy, such will be the Creation.

461. The Strength of one Vital Faculty is sometimes the Occasion of a Weakness in another ; but that it may not exist, Exercise no Faculty and Principle beyond its *Strength and Bounds*.

462. Every Organ, Sense, and Faculty, both of Mind and Body, were given for the Purpose of *knowing God* and His *Order*, and *receiving them*.

463. That we may know God, we have *Bodily Senses* given to perceive Him by His Works in *outward Creation*. A *Memory*, to store up those Perceptions. An *Understanding*, to distinguish the Nature of them. A *Judgment*, to decide thereon ; and a *Will*, to chuse the Good, and refuse what is Evil, or inconsistent with Order.

464. The

464. The *Natural Mind* is conversant about the Nature of Natural Things and Principles, both in outward Creation and in the Word---The *Spiritual Mind* is formed by the Knowledge of *Pure Truths* in the same, and is conversant about them.

465. The Degree and Order of Truth, that the *Mind perceives in the Word*, marks its own *Sate* ; for as is Man's *Reciency* of Order, such is his *Perception* of it.

466. The Ends of Mens' Actions qualify all their Acts in the Procurement of them ; and if good, every *Motion* partakes of their Nature with the sincere.

467. If the *Purpose of the Heart* be good, the *Means* to attain the End desired will be good also.

468. Men must not do Evil that Good may come of it ; but take Care that the *Means* answer and correspond unto the *End*.

469. Beware not to depart from the Good desired, in seeking to promote the Welfare of Good. Beware also lest *Self* and the *false* Principle gain admision when you *intend* Good, and seek to promote the Welfare of Truth.

470. Keep

470. Keep close to Good, Virtue, and Justice at all Times, and on all Occasions. Turn not to the Right, or Left, for any Consideration, but speak the Truth in Love.

471. In all Act and Desire, never lose sight of the *Precepts of the Word*, for so far as the Mind conducts itself *thereby*, it is just ; but no further.

472. To sow the Seed of Order must be just, and so also to water it ; but beware, that *Self enter not* into the Action.

473. Be more attentive to speak from the Truths of Order, as *living in you*, than *merely* from the Knowledge of them in the Understanding, or *Memory*.

474. Consider what you mean to do, and what is needful to be done, before you do it.

475. If the State and Thing is not *clear to yourself*, be quiet until it is *made so*, for it is not *your Duty* to meddle with it until it is.

476. Give not the *Meats and Drinks* of a Man unto a Child, for how should they do it good.

477. Be

477. Be wise, be prudent, be discreet and temperate in all Things.

478. Balance all the vital Principles, so that none may exceed their Offices, and Bounds.

479. The Just State of the Mind and Affections is, that in Temperament they neither be *too hot*, nor *too cold*; *too moist*, or *too dry*.

480. When the Will becomes duly resigned unto God, both in *small Things* as well as *great ones*, all the Affections will be reduced into their proper State, in *their proper Season*.

481. Every Man should study his *own Complexion and Disposition* with great Care; and by Grace given, do what he can to have them rectified and reduced to Order.

482. Where is the Wisdom in saying to a Child, *be a Man* :-----Attempt not what God *cannot countenance*; but wait, and all Things will be brought forth in *their due Season*.

483. Eat that only which is convenient

ent for your *Age* and *Strength*, and give the like unto others.

484. Words fitly spoken from a *Life of Love*, are most sweet, and also most profitable to others.

485. As much as in you lays, keep all the *Whirling Desirings*, and *Cogitations* of the mere Natural Mind, *still*.---Call not forth the *Cogitations* of Fancy, but put all the superfluous ones *under the Wheel*, and restrain the rest.

486. The *Cogitations* of *Phantasy* are *set in motion* by fixing some *State of Desire* in them ; keep back the Influences of the Will, and its Desires, and they will *die*.---Call on God for help, and that from the Heart.

487. When such idle and vain *Cogitations* *begin to work*, withdraw all the Affections from them that you can ; and get into as abstracted a *State of the Life* and its Affections, as possible.

488. It is the *Heat of the Will* that gives them Life, and sets them at work.

489. Keep up in as raised a posture of Mind, as possible ; that is, free from
Confused

*Confused Willings, Desirings and Heav-
ings, and their consequent Confused
Thoughts ; for you can descend at Plea-
sure, but not ascend when you please.*

490. By Mens standing in the Sensu-
al Mind, they stand in *Grossness* and
Mixtion.

491. We begin to be filled with the
Life of God, when Self is silenced in all
its Willings and Desirings, and when we
find all Desires to act from our own *Wills*
are dormant.

492. We are filled with the Life of
Heaven, just so far as we are *emptied of
our own* ; and find in us an *utter Inability*
to do Good without Divine Assistance.

493. Silence shall *best praise thee*, saith
the Psalmist ; and thereby is meant, the
Silence of all the *Vital Principles of Pro-
priety*.

494. The *Heart felt Prayer* is only
available ; and to produce it, there must
be a *deep felt Want* : the stronger that it
operates, the more perfect and acceptable
must be the Prayer.

495. The Prayer of the *Memory* is a
Reflected

Reflected Light, like that of the Moon. That of the *Understanding alone*, is as the Light of the Sun in Winter ; but that of the Heart, like the Light and Heat of the Sun united, as in Spring and Summer ; and so also is all *Discourse from them*, and all *Worship*.

496. That External Worship is only profitable, in which an *Internal Feeling*, and Sense of what is said and done, *exists* ; for without such a Sense, it must needs be merely external.

497. All Prayer, and all Worship, to be profitable, must be effective of Conjunction with Heaven, and with the Lord ; and it is true when it renders us more sensible of our own *Nothingness*, and of the Need of Divine Assistance to conquer the Evil in us.

498. Every Man is an Agent, by whom God wills to *blefs others*, according to the *Ability of that Agent* ; and every Order of Fibres and Fluids in him were created to the Intent that it might be performed ; but they are now oft perverted to very opposite Purposes.

499. From God all good *Desires* flow,
as

as well as Thoughts ; and when Man feels them operative in him, they are either *given*, or *brought forth* into Action.

500. Of *pure Love*, and *pure Conception of Truth*, we are only the *Receivers*. God only is the Giver, and they are *all His* from First to Last.

501. *All Faculties* to receive them, are His ; as is also *every Ability* to put those Faculties in Action, in all Ages of the Spiritual and Natural Life.

502. As it is God's Will to fill us with His Life, let us *exert every Faculty we possess* to be filled with it ; and that with all Sincerity, and Diligence.

503. The whole World appears to be at this Day under a *thick Veil*, with respect to the Knowledge of Spiritual Things ; so that no Part of the Heavens can be seen. Prophecy declares it must be rolled away.

504. The Whole of outward Creation, with its every Particular and Movement, is but a Theatre and Scene of Effects, brought forth into Existence, and moved by interior and Spiritual Causes, proper to the Spiritual World.

505. Even

505. Even the very Body of Man, as formed in the Womb, is from Conception to Birth, merely an Effect from a Spiritual Cause and Influence flowing from the Spiritual World into it, and forming it after the Image of Heaven.

506. The Whole of Man's Life, from Birth to Manhood, and from that to extreme old Age, is the same, and owes the Whole of its *Existence* and *Preservation* to the Influences of the Spiritual World. All and every of the Involuntary Functions, *operate* from its immediate Influence; and all of the Voluntary by a Power granted therefrom so to do; and in that Power, Man is *supported* at every Pulsation.

507. The Power to Think is given thee; as also the *Power to Will*. When thou movest the *least Principle* or *Faculty* of thy Mind, thou movest by *being moved*.

508. Nothing is really your's, which you believe to be your's. All of Will and Thought exists by Influx although *received by you*. Every Moment you are dependent on the Operations of others. To Will, is to receive of Spiritual Heat, and to Think, of Spiritual Light.

509. All

509. All *Transactions* in the World are mere Effects; and but Figures of what is going on in the Spiritual World.

510. The Season of the Year; the Period of Day and Night; the State of the Elements; the Age of the Moon; the Course of Winds, and the Flux of Tides, all *speak* and *tell* the States and Influxes *then operative* in the Spiritual World, and Internal Church, hadst thou but Eyes to see, and Ears to hear it.

511. The State of the Three Kingdoms in Nature, *speak* the same, at all Times; as also the State of every Nation, and what is *passing in it*. All these Things are a *Language*, as are also very many smaller Particulars, attended to by none.

512. As the State of the Church in the Spiritual World changes, it will be manifested amongst Men, and in outward Creation.

513. But *first*, it must exist *internally* in human Minds, before it can externally in Creation.

514. Look *first inwardly* for the coming of the Lord, and of His Kingdom; and

and when *certainly found there*, then look in outward Nature for a Harmony agreeing with it ; *but not before*.

515. In the Word, there are *all Orders* of Truth ; that is to say, a Divine, a Celestial, and a Spiritual Order, each of which Branches out into *Infinite Species* : also a Rational, a Natural, and a Sensual Order, or such as is adapted to the Appearance of the Senses.

516. These Orders appear to differ, as much as the Order of created Subjects in the Natural World ; and all and every one have their Use in the World, and to Man.

517. The *more interior* the Goods and Truths of the Word are, the *more real* they are ; and the less the less so.

518. Many literal or natural Truths in the Word predicted concerning our Lord, were fulfilled at His coming ; but not *every Prophecy literally fulfilled* that was spoken of Him.

519. The Jew took the Word *only* in the Sense of the Letter, or according to the *Natural Understanding of it* ; but by doing so, they could not acknowledge the
the

the Lord; as the True Messiah ; and from the same Cause they cannot now do it.

520. Apparent Truth has its Use, but Genuine Truth a greater, and it is the Part of Wisdom to seek it.

521. As is the State of the Mind, such is its appropriation of Truth, and such is its *Meat*---If Sensual, it will stick only in such Truths as agree with the *Appearance of the Senses*---If Natural it will respect only that *Order of Truth* agreeing with itself.

522. As Gold and Silver are more pure than Lead and Iron, so also is *genuine* Good and Truth than the *Sensual Order* of it.

523. As is the Good with Man, or *about to be formed with him*, such will be the Order of Truth that he *will affect*, and be most fond of, and delighted with.

524. *Every Good* may be known by the Order of Truth in the Word that it *draws from thence, and feeds on* ; seeing that to be more true than any other *Species*.

525. *Every*

525. Every Good has its own proper and *peculiar Order and Species* of Truth, with which it either is conjoined, or which it cannot but *seek to be conjoined with*; for therein is its present Life. For that Species of Truth it cannot but *contend*, as to be *deprived thereof* would be a Kind of Death to it.

526. Every Order of Good is formed by an Order of Truth, agreeing with it.

527. Sensual Good has *Sensual Truth* for its Object. Natural Good has an Order of Natural Truth; and Spiritual Good has Spiritual Truth, agreeing with the Spiritual Sense of the Word.---What the Mind is, that it seeks and loves.

528. The truth which Man *appetites*, is his proper Food, for that Day, and State. Deprive no *Principle* of its *Meat*, for how can it bear it?

529. If in the Truth there is a Good, or a Good End is in View, or *can be attained by it*, it is wholesome Food to the Man, and his Life; provided he believes it to be true from the Heart.

530. Even Appearances, which are not

not literally true, or *possible to be*, are used as Means for the Growth of an Interior and Salutary Good : yea, false Opinions and Persuasions are permitted, that by them a Good may be formed with some, who could not at that Time receive a Genuine Truth, or attain to Good in any other Manner.

531. Although Man may be in the Knowledge of Genuine Truth, he will *drop it for an Appearance* if not diligent in the Cultivation of *the Good proper to that Truth* ; and as he recedes from Good, so also will he from the Truth proper to it, until he comes into a *Persuasion* proper to the Good he *can stand in*.

532. As is the *Persuasion of Truth* that the Mind rests in, such is the then Formation of the Good. Natural and Rational Goods are *first formed*, and *after them* Spiritual Goods.

533. If the Heart is sincere, consider *what Good* is about to be formed, and administer *unto it*, be it in Weakness or Wisdom.

534. Beware of the Persuasion of Falsity, arising from Man's *Natural Loves*
going

going forth violently into Persuasions, agreeing therewith.—Keep humble and low, that you may avoid it, for it is confounding.

535. A false Persuasion and Reasoning, is not to be countenanced. Neither a Faith of *Appearances*; or one consisting of mere *External Truths*; especially, where it is likely to militate against, and *extinguish* Genuine Truths with any.

536. The Formation of Good agrees with the Degree and Purity of the Truths by which it is to be formed. *Appearances* and External Persuasions are *all to be left*, that the *Genuine Truth and Good* may be obtained. Depart out of Egypt!

537. All the *Passions* and *Persuasions* of the mere *Natural* Mind are to be left and forsaken, to the Intent that we may follow the Lord, and attain to a Participation of his Life, and know the Power of his Resurrection from that State of Spiritual Sleep, and Death.

538. To prevent Evil, or a Fall, is to do Good. If already committed, it is our Duty to get all the Good out of it we can, and make it subservient to the Formation of Good, as far as possible.

539. "Thou

539. "Thou shalt not Countenance a Poor Man in his Cause;" that is, in the *low Passions* and *Persuasions* of the Natural Mind.

540. Use your every Faculty of Mind, that you may be elevated by the Lord into the Internal Mind; and there enjoy His Light and Life in, and after the *most profitable Manner*.

541. Spiritual Truth is the *Light* of Heaven---The Good proper to it is the *Heat* and Love thereof; to be filled with both, is Perfection of Life and True Salvation, conferable only by Jesus Christ, the Giver of Eternal Life, and Man's Redeemer and Saviour. Amen.

L

PART

P A R T II.

542. **T**HE Word is the Divine Order, and *in it* are contained as many *Species of Truth* as are to be found in that Order in *outward Creation*. As is the Internal, such is the External ; and as Order is in the *External World* *such also is it* in the Internal World, in the Internal Church, and in the Mind of the Regenerate Man ; or true Member of the Lord's true Invisible Church.

543. Principle answers to Principle, and Quality to Quality, both in the External and Internal Worlds ; and from this Ground it is, that the Internal Principles of the Mind and Church, are spoken of in Scripture *by the created Subjects* of Divine Order in *outward Creation*.

544. As the Apostle saith, so it is, viz.
 " The Invisible Things of God, and Divine Order, may be seen and understood
 by

by those which *are made* in outward Creation."

545. As the Godhead is Eternal, so is His Order. It not only existed, as the Word, before all Worlds, but is the same now. The Order of God is as Unchangeable as Himself, and such as it was in *the Beginning*, such it is *now*, and *ever shall be*.---It knoweth not the Shadow of a turning from Itself.

546. The Word of God is the Eternal Order of God, and the same with Divine Truth. As it was, so it ever will be, One in Itself, although *variously received by* Innumerable Recipients.

547. What is spoken of Man's Regeneration in Genesis five thousand Years since, is the same as what relates to it at this Day. And what may be revealed five thousand Years hence, must, *to be true, perfectly accord with it*.

548. Truth can never *contradict itself*, but is Eternal and *Immutable*, and the same in all Ages. The States of Men's Receptions of it are as various as the Principles and *Subjects* of Natural Creation.

549. Observe

549. Observe, that as in outward Creation, no one Seed, or Animal, was ever *really changed* into that of another Species, so neither can it possibly be in *Spiritual Creation*. Was ever an Apple Seed known to be changed into a Pear Seed? A Currant Seed into a Cherry Seed? Or Wheat into any other Seed? Can Men gather Grapes from Thistles, or Figs from Thorns? Even as all these Things are *utterly Impossible*, so also is it to Change the Vital Principles in the Minds of Men, when *formed in them*.

550. Every Seed cannot but bring forth *its own Kind*, and no other. Note it well, for that which is *formed here in you*, can only be found hereafter; and as the Tree falls [the State of the Internal Life in you] so it will lay, or *ever remain*.

551. True Doctrine is to be drawn from the *literal Sense* of the Word, and *confirmed thereby*. That it is liable to the greatest Abuses, is no Argument against its Truth.

552. The Word is the Volume or Code of Laws proper to the Divine Order, and that *Order manifested*; and inasmuch as the Lord is inseparable from His
own

own Order, He may be said to exist in the Word, and that the Man who seeks in Sincerity of Heart to know the Mind of God in the Word, does in Spirit Question the Lord.

553. The Lord is *more or less* present in every human Soul ; and from His Dictate to the Mind, the righteous speak. He is no where so present as in the Mind of a good Man.

554. Attend well unto all that is said, for *Nothing* is permitted to exist in Vain, *however small*, either in outward Creation, in the Mind, in Speech, or in Action.

555. *All Things speak* ; note well the Language, and gather Wisdom therefrom.

556. *Whatever is seen* by the bodily Eye, or perceived by the outward Senses, is *but an Effect* from the Eternal World ; and a true Representative of some Principle therein, and proper to it ; for that World is in the human Soul and Mind.

557. Every Nation in the World is a distinct Family, and has a distinct Society in the Spiritual World unto which it answers.

558. Its People are all under the Guardianship of *that Society*, and have their Opponent Society to Combat with, and keep in Subjection. All their Good and Evil pass through those Societies.

559. It appears as if no Birth, Marriage, Death, or *Motion* could take Place in the Natural Society, but what was derived from the Spiritual, as an Effect from its Cause.

560. Every Natural Kingdom has therefore an *Angel*, or a *Society* proper to it, as the Seven Churches are said to have theirs.

561. The Internal State of the Church in a Kingdom, may be certainly gathered from its *External Condition and State* ; for all Things existing, great and small, and good and bad, are but a *Speech thereof*.

562. Evil Action, Contrivance, and Speech, is but the Manifestation of the Nature of Evil ; and that it should *be made manifest* is consistent with Divine Intentions.

563. By observing the Nature of Evil, and its Mate Falsity, in its Manifestations, much Profit may arise ; it being a Speech
of

of Principles and their States. Words cannot express the vast Wisdom that may be drawn from a Knowledge of Opposites and Relatives.

564. It seemeth as though there was not one Spirit or Principle existing in the Spiritual World, but what hath its *proper created Representative* in this outward Creation, in some Place or other.

565. It is marvellous to consider, that Meat is obtained for the regenerating Mind out of the Principles of Evil Spirits' Opposition, and Sweetness out of their Falsities, or the Bitter ones : and the same out of the Knowledge of such Things in individual Minds.

566. With such as repent from Evils, and surrender their Wills to the Lord's Will, all Things that they *ever saw or knew*, are made to serve for Good, in some View or other.

567. All the Evils and Falsities which the regenerating Man ever did, will be brought before him, in his Course, and he himself will be obliged to pronounce Judgment against them.

568. Prior to Regeneration, many Truths

Truths with Man lay scattered about like the Stones of the Temple, as when drawn from the Quarry ; but as he advances in Virtue, they are brought from different Parts, and placed in the Building by the Divine Architect.

569. God is our Father, and although we as Children may be guilty of a thousand Follies, Weaknesses, Stubbornesses, and Disregards, His Compassion of us exceeds that of a Father Natural, and will forgive, have pity, counsel, advise, teach, and lead out of Evil, whensoever we sincerely wish it.

570. It appears on a close and interior Consideration of the Operations and Presence of the Divine Order, that it is the first Cause of the Existence of every Being and Seed proper to it that exists in the World ; and not only of its first Existence, but also of its *perpetual Growth* up to its last Period.

571. If Chance cannot produce one Seed of Order, or the least real Order imitative of it, all Order must flow from the Operations of Divine Mercy in the Subject.

272. There

572. There are as many Orders of Truth as there are of created Subjects of Order in the World ; and as many Orders of Good proper to such Truth.

573. In the regenerate Man, there are also as many Orders or Species of Goods and Truths ; they being the Subjects of his *Spiritual Creation*.

574. Each of those Species, or Subjects, is capable of Multiplication and Growth, exactly after the Similitude of the outward Beings.

575. The various *Goods and Truths in Man*, do in their Natures answer to those of the Subjects in outward Creation they correspond unto : their Perfection consists in their Variety, and Harmony.

576. Each Subject, or Species of Creation Spiritual, like the Natural, is a *distinct Being*, and must have a Spiritual Food to feed on---Why therefore do some seek by all the Means in their Power to starve them ?

577. That each should live in Health, and Abundance, and Increase and Multiply, is perfectly consistent with the Designs

signs of the most High God the Creator.

578. The World, all its created Subjects, together with the People existing in all Nations, and their various Dispositions and Natures, appear unto many as Nothing but a *confused Mass*, and a State of Things wholly *unconnected with each other*; whereas, every Man can only exist from his Connection with the System of Order and Laws flowing from Heaven, and proper to the Divine Nature, and so also every other created Subject in the World.

579. All Men existing in the Universe are, as to their Spirits, either in the grand Man, or its opposite Form, and ruled there. Every Man fills up his Part, and answers unto it in *his Desires, Nature, Acts, and Thoughts*.

580. Each have their proper Spiritual Societies, and *Names*. Each have their Spiritual Affinities, Proximities, and Opposites; and each cannot but Desire, Act, Will, and Think, according to that State he stands in.

581. As are the Natural Marriages, and the Offsprings from thence, such are the
the

the Spiritual Conjunctions, Births, and Productions; just as a Man of one Tribe marrying a Woman of another, and both producing another Birth between them.

582. All, who are in Good, must bear a Relation to one of the Tribes and spiritually stand under its Banner.

583. Each Tribe has its Antagonist Society, which is in a State of Desires wholly inverfed to that Society.

584. Each Man has his proper *Standard* to fight under; and his peculiar Duty, to perform. One Tribe's Office is not that of another's; neither is the Inheritance the same.

585. Every Man and Woman have a Good proper to them, which they are to perfect and fill up. To perfect *their State* is all that is required of them: they need not seek to be in the state of another.

586. Envy no Man's Good, or Truth. Seek not to be him. If *less* than thee, Give to *that* which asketh of thee, at all Times. If more than thee, envy not; neither seek to depreciate. Beware of rashly condemning what is above thee, lest thou materially hurt thyself.

587 There

587. There are States answering to Priests, and King, and People. Yea, from the High Priest who entereth within the Veil, to the lowest Order of them. Observe it well.

588. The Lord Jehovah is our Former from the Womb, and that both spiritually and naturally. The whole Formation is His Work, and not ours, nor that of a blind Chance. He also leadeth forth from the Womb, supports in every State of helpless Infancy, and is even then *all in all* to us, in Spirit, Body, and the Breasts of others, to assist all our Wants and Needs.

589. He is the *Former of the Recipient Property*, which is all *we* can have. Yea the Clay and Dust are both His, and made by Him, and when freed from Disease so wholly His, that we can challenge no Part in them. All of Life in the Platter and Cup are His. . Amen.

590. The Life of the Senses is His; and only ours by how far there is of *Disease in them*.

591. The Memory is His. The mental Sight, Conception, and Understanding
also.

also. Reflection is His, also true Judgment Wisdom, and Sapience.

592. Even all *Good Natural Desires* are His. Reasonable Good, Rational Good, and Spiritual Good, are all the Work of His Hands.

593. Every *Particle* of Good and Truth, in every Man, Woman, or Child, is His, in all the Possibilities of their Being ; and only so far as ours, as there is of Disease in them.

594. The Word of God only is True, and has a real Existence ; for whatever is True is of it, *yea in it*, and a *Part of it* ; and that which exists not in it, is *Death*.

595. Men have just so far of Life in them, as they have of pure Truth and its Good implanted, and growing up in them.

596. The Natural Truths of Order, even in the Reasonable Mind, are Receptive of the Influences of the Heavens, and are enlightened thereby ; and are therefore to be well attended to, when flowing from sincere Desires.

M

597. It

597. It is not *the Reasonable Mind*, and much less the pure Rational, which is to be cut off and cast away ; but the foul and impure Part of the *Sensual Desires* and *Persuasions* which cleave unto, and *defile the Reasonable Mind*.

598. The Heels and Soles of the Feet are to be washed, and purified by the Lord ; but not cut away with a Knife.

599. Kill all Evils and their Falsities existing in the Natural and Sensual Minds, but put not the *Minds themselves to Death*. They were created perfect, and can be made so.

600. Kill not the Patient instead of the Disease ; but strengthen him against it, so as he may withstand its Assaults.

601. The whole Propriety, or Self Will of Man, must die before it can be quickened, and raised into the Celestial State : that is, it must come into an absolute Surrender of its every Desire unto the Will of God, so as no more to be Self Active. When Man's own Will ceaseth to be, by being totally resigned and surrendered unto God, God is all in all to him, and the Life of his Life.

602. All *Times*, with the Evil, are inverted, as well as their States. Our Sunrise is their Orb-set ; and our Noon, *their Midnight*.

603. There is but one Law in being, which the Lord fulfilled and went through in the World. He passed through the whole Circle of both Spiritual and Natural Order, and assumed all States *possible for a Man to be in*, when in Progression from the State of Nature to that of perfect Grace ; and by Virtue thereof, can touch us in all States of Trial we *can possibly be in*.

604. The Lord Jesus Christ is all in all to us. All of Natural Being, Life, and Preservation ; and all in all of Spiritual. All that is truly alive, or *has Life in us*, is His ; and all besides is Death.

605. All *Truths* are but *Forms* of the Love Principles. All Truths and Goods are created Species, and are as infinite as those in outward Creation : they also may be seen as such ; 1. Of a whole Body of People. 2. Of a Person. 3. Of a Principle in a Person.

606. Love is the Fulfillment of the
Law,

Law, both of the whole Church, and in all its Members. All other Things are given solely with a View to *perfect a State of Love in Man*, answering to what is in the Lord Jesus Christ, the Original of all Love, Pity, Mercy, Bounty.

607. Order is one, and seeks to Form its own Image and Likeness in all ; but as it is received, such it is. The Orders of its Reception by human Beings are infinite ; and so also are the Modes of its Perversions.

608. Order is the most sweet, pacific, regular, and delightful Melody : the first Motion is one ; it means one Thing, and the End is one : the final End is the Similitude of the first Beginning.

609. As is the Flux, Sound, Cadence, and Voice of a Spirit, unto the final Terminations ; such is the Life, State, Being, and Recipient. As is the Reception, such also is the Manifestation.

610. All that the Heart is in, and to the whole Body, and its every Fibre and Fluid ; that is the Lord to the whole Church, and every Member of it. There is a perpetual pulsatory Influx of His
Love

Love and Mercy, with, in, and to all in all. Amen.

611. As is the Influx, such are the *Excitations of the Will*, and *Persuasions then Active* in the Understanding ; or, such the Desires, and such the Thoughts and Conceptions. So far as Man receives of them, he is in a like State, be it Evil or Good.

612. The Activity of a Spiritual Sphere occasions a *Perceptible Sensation* of it : the Motives, Ends, Loves, and Persuasions, are of *that Order*.

613. The Love and Life of the first Cause, whom we call God, is *unknowable* as it is in itself ; but *apprehensible* as manifested in Jesus Christ our Lord. As given forth from Him in the Word, it is *conceivable* by all regenerate Persons, in a Degree answerable to the Nature of their several States.

614. The Word is *His Order*, full of Life, Love, and Light. As Men become Images thereof by Regeneration, they *are in it, can see it, truly know it, and truly understand it*. Divine Love is the Alpha of it ; and the literal Sense is its Omega.

615. Obedience

615. Obedience to the Truths of the Word is the Life of all ; for those Truths are the Laws of the Heavens, and of the Church. Obedience implies the Reception thereof.---So far as we receive it, so far are we alive, by the Coming of the Kingdom in us.

616. Religion means the Descent of the Kingdom of God in the Soul. At first it was *pleasant, easy, and delightful* ; but now *dolorous*, and terrible to Flesh and Blood, as Working through a *Death of the contrary Life*.

617. When Religion, or Regeneration, is consummated in the Soul, Man becomes a Shadow of the Great Alpha, as to Love, and Wisdom, and Ends. He is then a Form of Order ; and an Epitome of it. He is Order in Form : Heaven is in Him, and he in Heaven.

618. All of the Knowledge of true Medicine pertains to the Lord, and is only receivable from Him by pure and holy Minds : as we advance in Holiness of Life, so also in the true Knowledge of Medicine,

619. Every *gracious knowing of Truth*
felt

felt with inward Savour and Delight, is the Voice of Jesus. All the gracious Illuminations of a Soul, may be called *the In-speaking of Jesus*.

620. The Devil can do Nothing without the Leave of our Lord Jesus; no not so much as enter into a Swine.

621. In the Regenerate, Angels minister to Man's help by Spiritual Reasons, and Truths brought to the Mind.

622. From whence comes the Influx, from thence comes *the Perception*.

623. The Souls of *all Men, Spirits,* and *Angels* are as to their inmost Principle of Life, either in Order, or in its opposite Form; and when their Spheres are rendered Active, or called forth, are *perceptible* to a Member of the Church, or regenerate Man.

624. The Lord is our Creator and Saviour. The whole of every Man's Spiritual Creation and Salvation, and every Particular thereof, is all the Work of His Hands. His are all Firsts, and His are *all Lasts*.

625. The Natural Mind answers to the
outward.

outward World, and all Effects wrought in the Latter, are the true Resemblances of those in the Former; even to the Creation of the whole World.

626. True Love and Light are always knowable by their perfect Accord with the Word; the False by their Non-agreement with it. The False see not that the Word is the Sun of the Christian World, but *refers to itself*; if it refers to the Word, it perverts the real Sense of it, *to favour itself*, and its *own Persuasions and Offspring*; and this Perversion of Scripture makes in it all the Bestial Forms spoken of the desolated State of the Church.

627. When a Thing is doubtful, refer to the Word in Sincerity; if it is *not clear* to you, let it alone for the present, at least until it is made so.

628. The whole Universe of Worlds is derived from the Alpha, and but a *Birth* from Him. In that His Nature is most conspicuously seen; for therein he is seen best; yet still but imperfectly.

629. Between the Creature and Creator, there must ever be an infinite Distance:

tance: all that Angels and Archangels know and receive of Him, is comparatively as receiving but one Ray from the Body of the Sun.

630. Eternity has been considered as a Circle, in which all Orders of Spirits move round for ever in the same Track, and find neither Beginning nor End; but I rather conceive it is a *Spiral Form*, in which the Heavens themselves do, and will move for ever, knowing a *perpetual Variation*, and ever drawing *nearer and nearer to the Centre*; although ever at an infinite Distance from it.

631. Fresh Stores of new Loves and Truths are continually given to Angels, and will to all Eternity; and whenever the Necessities of the Church require it, fresh stores will be further manifested to it.

632. All Things sprang from the Spiritual World; all Things of Order speak of it, and mean it, and tell what we hereafter shall be, and possess.

633. By how far the *Truths are Genuine* which Man possesses, the more perfectly does he receive the Divine Principle that flows into him from the Lord;
and

and so far is his Intellectual Principle enlightened.

634. Man is not born with a single Truth formed in his Mind ; neither with any Principle of Goodness ; but only with a *Capacity* and an *Ability* to receive all the Principles of Heaven : all Truths *are afterwards to be sown* in him, and Goods of all Orders *to be formed* : and as are the *Orders of Truths* which he receives, such will be the Goods produced thereby.

635. Truths enter by sight and Hearing ; and are vivified in the Internal of the Mind. Truths are Seeds, and such as are the Seeds, *such only* can be the Goods produced there-from. To know Genuine Truths, is therefore a Matter of high Importance.

636. All thoughts produced from Affections, are created Species.

637. All that is sown here, that is, *vitally received*, will be found hereafter, even as to a *single Seed*.

638. Man appears to be in a perpetual State of Spiritual Creation ; and all that

that he gives Birth to here will be found hereafter ; for every idle Word which a Man shall speak *from Affection*, he will give an Account of in the day of his Judgment ; that is, he has *created it*, and he will *hereafter see it*.

639. All the Affections which exist in Man, are created Species. The Work of Creation is *always going on*, and all Things both within and without appear to be so ordered of Providence, as to conduce to States of Affections, and Sensations needful for the Progress and Perfection of the Work. All other Things are but *exterior*, and Secondary to this.

640. Nothing is a primary Object with Man, or should be so to him, except what furthers the Divine Creation in and with him : all Things are highly important and valuable to him which *assist herein*, and that according to the Degree in which they do. All besides are foreign Matters.

641. Were we to do our bounden Duty, we ought to *second Divine Intentions* to us-ward at every *Pulsation*, and be ennobled at every *throb of the Heart* ; for Spiritual Life flows in at every Moment.

642. We

642. We are filled with a *never ceasing Influx* of Divine Blessings ; and all that is wanting, is for us to be *submissive* to its Operations, and faithful to its Designs and Precepts.

643. All that the Natural Sun is to the Natural World, that is the LORD to his Spiritual Creation, and World, in our Minds.

644. All the Diseased Vital Principles in our Minds, must be Calcined and burnt out ; all Things are ordered of Divine Providence to bring it to bear, and the Operation is as acutely Painful, as highly profitable, because always *destructive of Self Love*, and *its Legions*.

645. *Every Sensation and Perception* of Temptation is a Language, and expresses wonderful Things.

646. In the Principle of Enmity to another, there are Ten Thousand Things ; and as many Acts of the Mind are sometimes needful to Master it perfectly ; and then only by the Lord's Assistance.

647. Every Evil Principle in Man is the Form of some Hellish Society ; and it Communicates therewith. When opened,

ed, their Influx enters therein, and to perfectly Conquer, Man must fight with every Evil Spirit therein, who will *all assault him in their different Ways*, and with their proper Arguments.

648. As the Lord Conquered all the Hells, so also *must Man* by Power derived from Him, by Virtue of His Act of Redemption.---Man, as a dependent Being, must fight and conquer *them all*, and that to a Man, that is, *a Spirit*. We must follow him in His Way, and wheresoever he went, and goes.

649. We can be in no State or Sensation of Spiritual Temptation in which the Lord has not been before us, and by Virtue of His Redemption of Man can *touch us in all Parts*, and in *every feeling painful Sensation*. None need Doubt, or Fear, for Jesus Christ as GOD and MAN, is all sufficient in *all States*, and able to save even in the *Outermost*, or *lowest of all*. Amen.

650. The Word is the Laws of Heaven, and of the True Church. In it are contained *all the States of Order*; and all the States of the Lord's Glorification, even from Conception to Ascension; also,

so, all the States Man *can be found in*, in his Resurrection from Death unto Life ; or Creation from a State of Chaos or Confusion to a world of Glory, and a Paradise of God.

651. The Lord is our Pattern and Exemplarist : to be True Christians, we must *Copy Him*, be *what he was*, and a *Shadow of what He is*. We must know the Power of His *Death, Resurrection, Ascension*, and *Descension*.

652. The Lord speaks to Man, in the Love of Good ; in his Good Desires towards others ; in his Love of Truth and Wisdom ; in *his Perceptions* of it ; in his Love of Justice, Virtue, and Order ; and in his Desires to defend and assist all that is True and Good.

653. The Lord moreover speaks to Man in the *Good Motive* ; in the *Means* seeking to befriend it ; and in the End sought. His Language falls into the Will, and Love ; into the Intellect, and its Truth ; into the *Faculty of Perception* and *Reflection* ; into Judgment, Determination, and Prudence of Conduct ; and also *into the Memory*.

654. Our Prayers are oft answered
before

before we pray : Sometimes by *Means* provided in and by others ; sometimes in the *Act* ; or by *the Event*, as possible, or impracticable : Sometimes by *Affent* of the Thing desired ; or by *Negation*, as altogether impracticable, and inconsistent with the Intentions of Providence in our Glorification.

655. The *Obstacles* to the Reception of the Life of Heaven in the Soul, are,

1. The *Epitome* of the Parent State of Evils in the Ovum, in tempore Conceptionis.

2. Hurtful *Impressions* received by the Fœtus from the Mother whilst in the Womb.

3. *Mal-Conformation* of the Parts designed for the Reception of Spiritual Life.

4. *Contractions* from Irregular Heats of the natural Passions, whilst an Infant.

5. *Dispositions of Habits*, in which it is brought up.

6. *Prejudices of Notions* instilled, and of Education.

7. *Prejudices, from External Appearances*, and the Evidence of the External Senses.

8. *Prejudices*

8. *Prejudices, from Natural Sciences.*

9. *Bigotry, from a mere Natural Faith, and its Persuasions, and adhering to a Sect under them.*

10. *Pride of Man's own Reason, and Understanding of Natural Things.*

11. *Pride of Superior Knowledge in Spiritual Things, and of the Bible.*

12. *Mixtion, from the Workings of the Natural Passions, after the Heart is sincere.*

13. *Disorderly Heats of Enthusiasm from a like Ground.*

14. *Darknesses of various Kinds, from the Minglings of Light with the Persuasions and Knowings in the Natural and Sensual Minds.*

15. *Stubbornness of the Vital Principles, from a Natural Love of the Diseases in them, and a withholding them from the Operations of Divine Mercy.*

16. *Resistance to Order and God.*

17. *Hardness of the Vital Principles, from Self-Love, and the Love of the World, and Non-reception of the Truth of the Word therefrom.*

18. A

18. A bringing forth of Thorns, or *false Persuasions*, and a choaking of the Truths of the Word thereby.

19. An *Exterior Reception of Divine Truth*, whereby the Seed is left in the Ul-
timates of the Natural Mind, and swal-
lowed up by the first Falsities which come
over it.

20. An Infemination of the Natural
Mind by Natural Falsities, whereby the
Seed is robbed of its Nourishment, and
starved.

656. All these Things operate as Ob-
stacles with Man ; some of them are
purely of an hereditary Nature, and as
such *may prevent* the Reception of Heav-
enly Graces, but cannot operate to the
Person's Condemnation, unless *made ac-
tual* by him.

657. So far as Man renders Heredi-
tary Sins actual, so far they are imputable
to him. No Man, Woman, or Child,
suffer in the other Life for Evils which
are purely hereditary, and which they
never put in Action, or assented unto.

658. Many are Subject to the States
of

of their Parent's Dispositions of Mind, at the Time they were born ; and this forms their particular Complexion, or Bias of mental Principles, which are as various as the Faces of a Man.

659. Every Person has a *particular Complexion*, which will oft shew itself in all he says and does : to rectify the Disorders and Irregularities of it is the Part of Religion, and in it Man *must take an active Part*, until all the vital Principles and Functions are harmonized.

660. Man, considered as a String Instrument as to his Passions, has many Strings deranged, out of Tune, and which must be regulated to give harmonious Sounds. Some of the Principles are more disordered in some than in others ; yet all must be brought into accord. Every Principle, String, or Note, has its *distinct Sound* to give, to make up the general Harmony. Every Pipe can only give forth *its own Sound* ; as also *every String* ; to force it to give forth *another*, is *unnatural*.

661. All harmonized human Beings, are as it were but Pipes of a grand Organ ; and as such but *Recipient Beings* of an Internal Power, a Portion of which
all

all receive according to the States of Order that they stand in; and again manifest *what they are*, and receive, by the *Sounds they give forth*; that is, the *Perceptions* of the Understandings, the *Desires* of their Wills and Loves, and the *Actions* consequent to both. Each has its Name, Place, and proper Sound, which may be varied, but cannot be changed absolutely into that of another.

662. That Principle of Life which Man is born with, is itself but a RECIPIENT GROUND, in which all Truths and Goods are to be sown and implanted; at first, it is as a round or globular Form, empty, and void of Heaven, Order, its Loves, and Truths. The Nature of the Descent of Order and Heaven into it, considered as created Species, is described in Genesis by the Creation of the World, and the Means whereby the Work is carried on are many, truly wonderful, and worthy of all due Consideration.

1. As is the Tree, such is the Fruit, and the *Seed of that Fruit*; that is, the Recipient Principle in the Child, is the *Image* of that of the Parent's it was born of.

2. It *appears* to receive IMPRESSIONS
from

from the Religious States the Parents are found in at the Time of Conception.

3. From the States of Order *reigning* and *influencing* at the Time of its Conception.

4. From the *succeeding* Spiritual States and Influences, from that Period to Delivery, all working *in the Embryo*, as well as in the whole World.

5. From the Degree of mental Union of the Parent's Minds, and mutual Influence on each other, and ultimately on the Embryo.

6. From the Influences prevailing in the Mother's Mind during the Time, and the State of her Passions; for these appear to make Impressions both on the Life and Body of the Fœtus.

7. From the right Formation of the bodily Parts in the Womb.

8. From Passions excited by Pain, Pleasure, Sleep, or Watchfulness.

9. From Perception of outward Objects, and the Ideas formed by them.

10. From a Knowledge of outward Objects, as of the Parents, Nurse, Relations, Foods, and sundry small Things.

11. From

11. From a *Perfection of the Ideas* of these, formed by means of Sight and Hearing.

12. From a *weak Ability* to arrange such Knowledges into Bands and Species, and thereby from a weak and imperfect Science of external Things ; with all the Species of their proper Affections.

13. By *Excitation* of the Natural Pleasures and Loves, and thereby a Separation of them again into other Forms and Species.

14. By *implanting* others in the Natural Mind, uniting the Homogene, and expelling the Foreign and Crude to the Confines.

15. By forming the *crooked Serpent*, or the Sensual Degree of the Life ; for all good Things thereof are the Work of the Lord.

16. From the *Nature of the Knowledges* which are instilled from Birth to Reason, either by Sight, or Hearing ; in which there are wonderful Providences, and much Work done.

17. From the Impressions received from the Parent's and Relation's Spheres of Life, during that Time.

18. From

18. From the *Habit acquired by Imitation* of the Example set before it, by the Parents and others.

19. From the Care of it by the Parents, and the Nature of their performing *their Duty* in its Education.

20. From the Nature of Divine Truth, and the Degree of it which is instilled into its Mind ; and from the Impressions left on it by due Christian Baptism.

21. From the Influences proper to the Church and World in that Age.

22. From its Use of all the vital Faculties ; the Perfection of the Sensual and Natural Minds, by a Love, Knowledge, and Science of Things reasonable.

23. By teaching from Discourse, and preaching of the Word ; or reading of it, and other Religious Books, and Prayer unto God.

24. By just Conceptions of Holy Writ, and the Nature of the Godhead, His Kingdom, Order, Laws, and Truths.

These are a Part of the wonderful *Means* used of Divine Providence for the Formation of the Life of Heaven in Man ; but the Thunder of God's Voice
(that

(that is, a full and perfect Knowledge of His Operations) who can Understand ?



663. It moreover appears that from Conception to Birth, and from thence to Reason and Manhood, Man is under a *perpetual Care and Action of Providence*, both as to *Existence and Preservation*, as,

1. The Sphere of Mutual Love, when Ordinate, is from the Heavens.

2. The Sphere whereby there is a Possibility of the Embryo being formed, and *whereby* it is formed, is also from thence.

3. The whole Formation of the Fœtus, and its every Part, is from thence by the Ministry of Angels.

4. The *Vivification* is by an opening of a more full Communication with the Spiritual World, and its Societies.

5. Tender Cares are given to the Mother, Husband, Friends, and all others for its Preservation ; even the Enemies of the Parents are made to bow down before it.

6. All these Cares are *infeminated* in the

the Parents, and others ; and grow up to States of Maturity, *as a Means* for Preservation of the Birth.

7. The *tender Loves* and *Cares* of the Mother, Father, Nurse, Friends, &c. when it is born, are *all a Gift* from Heaven to them.

8. The Desire that it should be duly nourished, kept Clean, and in Health, look healthy and well, and be freed from all Diseases, is *all a Gift* ; as is also all the *tender Sorrows* felt by the Parents when it is *in Pain, in Danger*, or in any wise afflicted.

9. The *Care* lest it should be exposed to Accidents, Dangers, and Death, with all Attempts to preserve it therefrom, are *all a Gift* wrought in Human Minds by the Divine and Heavenly Spheres of Order, operating in that Manner in the Parents and Friends.

10. The Desires to instill useful Knowledge, and properly open the Understanding to a right Conception of Truths, and Duties, are all a Gift, and but an Effect of Order in the Person's Minds.

11. The Formation of every Fibre in the Body, of every particular of the five Senses,

Senses, their Sensations, and the Uses thereof, are all a Work of the Lord's ; and in no wise of the Parents, and much less of the Child.

12. All Ideas which are Ordinate are His, and the Work of his Hands ; the Power and *Ability to form the Idea*, is His --The Memory is His : Reflection is His : The Mental Perception of every good Thing is His, and so also all Judgment of that Thing from prior Knowledge received in the Memory, or from an Internal Perception of the Verity of it.

13. Every Idea *which is True*, was *formed by Him* ; so also all of Order and Truth found in the Mind. He made them what they are in all Estates, and deeply considered He only was the Creator of them ; and gave them all the Life they possess.

14. Every Tender Love and Charity, and every Good Affection, even the most Minute, in all Ages and States, *are His*, and but the Work of His Hands.

15. All of *Life* in the Will, even every Particle of Goodness therein, is all His.----He insinuated, sowed, or implanted it at some certain Period ; and all the
Life

Life and Growth it ever had afterwards, is but an Effect of His Power ; and so also of every Idea or Seed of Order and Truth in the Understanding.-----All of Heavenly Sensations in the Will are but Effects from Heaven, as is also all in all of every real and profitable Perception and Conception of Divine Truth.

16. Even the *Sea* is His, and He made it, that is, the whole of the useful Knowledge in the External Man and Mind ; or in other Words, in the Natural Understanding : Yea, the Affections of the Natural Mind, when Ordinate, are all His, and the Work of His Hands : These answer to the *Fish*.---Let the Sea make a Noise, (Shout) and all that in it is, means, that it is the Duty of every Principle of the Natural Mind, to ascribe *all of its Life* to Him, as also of *its whole Being* and *possibility of Action in Order*.
Amen.

664. Our Spiritual Life and Body, like our Natural, must have Food proper to its Age, whereby its Existence may be supported, and a further Growth be.

665. Every Age has its proper Food ; and so indeed every *Stage* of our Ascent from Egypt to Canaan, of which there
are

are Forty-two. See *Numb.* Chap. 33.

666. The Food of Angels, is an Order of Truth and Love, answering to that Degree of it of which their Lives are formed.

667. Every Vital Principle, appetites *its own proper Food* ; as every Bird, Beast, and Fish, its proper Food.

668. Food is provided for all Creatures, in all Seasons, and of all Ages.

669. By how far as Work is True, Good, and Perfect, by so far should it be undertaken from the most Pure and Disinterested Motives ; and in all Things submitted to the Will of God.

670. As are *the Persuasions*, such is the Love, and *State* of the Life. As is the Light, such is the Heat ; and contrarily, as is the Heat, such is the Light.

671. As are the Pleasures, such are the Loves, then Active, and Living in the Man ; and as *are the Loves*, such ever is the State of the Life.

672. Every Love appetites that Order of Truth *correspondent to itself* ; and can truly only delight therein.

673. ALL that can be spoken of outward

ward Existence and Being, is but an Effect from a Cause, which Cause forms a State in the Spiritual World.

674. The Ministry of Angels, is that of supplying us with Spiritual Reasons, Truths, and Love Principles, whensoever we stand in need of them.

675. Heaven, and its God, are more in the Mind of a Good Man, than in any Part of the World beside.

676. As is the perceptible Influx, such is the *Speaker*, or *Willer's* State, and such is the Order of those Persuasions. Spirits of *that Order* are also *then* influencing him.

677. Love is the Life, and Truth the Form of that Life. All Loves seek Ends answering to their Natures.

678. As the Sun is ever Operative on the World, so is the Lord on the Church, and Mind of every Member of it.

679. True and Sound Reason, must ever *accord* with Scripture. He who appealeth to one, must appeal to the other. ---The Word in us, and the Word without us are *One* ; and bear Testimony to each other.

680. In

680. In Eternity and Time, there is but *one Order* ; and the External is but the Representation and Body of its Internal.

681. The Order of Heaven, of the Church, Word, and World, are *ONE* ; and each answers to the other.---In this View, all Particulars are also but Epitomes of their Generals.

682. God, as to his own pure Nature, is *unknowable* : in that of Jesus Christ, He is *apprehensible*, and Visible to the Eyes of our Spirits ; and in the Word, *Comprehensible*, as to all that is required of us, and that is necessary for us to know.

683. What our Natural Minds would be at a loss to know, in this Degenerated State of the World, God has been pleased to Manifest in all Fulness in His Word, for our Needs and Uses.

684. As is the Recipency, such is the Perception, Understanding, Judgment, and Love, in all Men. With the Pure, all of these are Pure, and vice versa.

685. No Man can believe in ought, but what he is, or about to be.

686. Orders of Love are as Infinite

as

as Orders of Truth, for all Truths are but the *Forms* of their proper Loves. All Truths are therefore Good, so far as alive, and vivified by Good.

687. All Truths that are not vivified by Good, are but Inanimate Pictures, and lifeless Husks of Seeds and Fruits.

688. All of Figure, Prophecy, and Precept, was given for an END, which is, that a Life of Love might be formed in Human Souls, answerable to the Truth contained in the Representations, Predictions, and Precepts.

689. The whole Law of Truth, is founded on the Lord's Life of Love. It is the Birth thereof, as His Humanity was, and is. It was given to be known and received by the Church, and Man, to the intent, that the *Life of Love* might be formed in it, and thereby, comparatively as the Child is formed in the Womb, and born into the World.

690. God has not given one Mental Faculty to Man, but what He calls for the Use of in his Salvation; and in Man's Promotion of the Good of his Brethren. No bodily Function or Part was given, but what was capable of being Sanctified to Divine Purposes, and Uses. God
calls

calls for the Use of *all*, and is ever bestowing on Man the Power, as well as providing proper Objects for their exercise.

691. In the *Dead*, every Vital Faculty is Inverted by Perversion : and so also all Vital Principles, and Influences, with all their consequent Actions.----To *Die* to God, Heaven, and its Order, is a Progressive and Laborious Work : yea so far so, in some Cases, as to exceed the Work whereby the Spirit might have been saved.

692. Man, in his Salvation, has the Power of an Omnipotent God to fight for him ; but in his Damnation, he must fight *against* it, as being ever in the Effort to Save him.

693. Nothing is to be found in Outward Nature, but what answers to some Principle in the Church ; or in its opposite Orb, and Form.

694. No Effect can exist but from a Cause. All Creative ones communicate with their Causes.

695. Man corresponds to the Angelic State ; the Animal Kingdom, to the Human ; the Vegetable Kingdom to the
Animal ;

Animal ; and the Mineral to the Vegetable. Each answers unto and imitates the other, in all Generals, and Particulars.

696. Where the Means and Weapons of Offence are found in any Creature, there will also be found a *Disposition* answering unto it. As is *the real Form*, such is *the Nature* in all.

697. As is the *Order of Life*, such ever are the reigning Desires, Dispositions, Pleasures, and Actions.

698. Look at the Form, consider the Desire and Act ; and *mark the End* ; for thereby you may know the Natures of all Created Beings.

699. All Men and Creatures have Relatives, and Opposites in Spirituals as well as in Naturals.

700. Unclean Subjects seek the *extinction* of the Clean, and the *subjection* of them to themselves.

701. There are as many distinct Societies of the Spirits of Men, as there are of Angelic Ones ; but as to Bodies, they are in Dissociation. So also as many Evil Associations of the Spirits of Men, as of hellish Societies.

702. Through-

702. Throughout the Universal World there are but *two* Orbs, Forms, or *Churches*, in which is included all Life now existing. The one is the Body and Base of Heaven; the other of Hell.

703. The Lord is the Creator, Preserver, and Governor of all (clean) Created Subjects in the World. He Counsels and Teaches all Men, in all Things profitable, and gives them the Desires by which they Act; and also supports them in the Action, and *with the Means*. As He is the First and Total, so also He is the Last and Least of all Order, and of all Things which are done according to it.

704. The Lord *gives the Perception* of all Truth; and so also the Affection and Love of all Good; not only at particular Times, and on particular Occasions, but at all Times, and in all Circumstances whatever. Amen.

705. All of Ordinate Creation in Heaven, in the Church, Man, and Nature, from its first Impulse to that of its final Completion and Perfection, in all Estates, is only the Work of the Lord. He is the Prime and first Mover of all their Alphas, and Successives; and His only are all in all of their Omegas. He only is
the

the Creator, and Mover of all in all of and in them, from all their Firſts, down to all their Laſts. All Ordinate Principles are thus His, in all of Heaven, and of Earth, every where.

706. All that can be ſaid reſpecting the Matrimonial State, Pregnancy, the Birth and Education of a Child, with all the Affections given unto the Parents to provide for it, and rear it up, is all a Language expreſſive of the higheſt Wonders, relative to *Spiritual States*.

707. There is a Time, when the Reaſonable Mind is capable of receiving Spiritual Truth, and by nourishing it with its Will Faculties, becomes impregnated with a Birth of that Life in which Salvation conſiſts. There is a Time, in which it is to be born ; and it alſo paſſes through its Stages of Infancy, Childhood, Youth, Manhood, and Eldership. In ſhort, the Whole of the Natural is the very Glaſs of the Spiritual.

708. *Riſen Spirits*, ſhould neither Touch, Taſte, or Handle ought of the Evils of Self-hood they are riſen from, which God grant.

709. All Life is the Lord's, ſo every living

living Love, or Good and Truth, either in Angel or Man.

710. All LIFE is *Truth* and *its Good* ; or Good, and its Truth, formed into vital Principles, or in the Effort of producing them.

711. In the Proportion in which Man is regenerated, is the Lord present with the Man at all Times ; but more particularly so when Acting, Willing, or Desiring from Affections of Love ; or Conceiving, Understanding, or Speaking from pure *Perceptions* of Truth. An awful Consideration !

712. All Men, Women, and Children, are real Representatives of some particular Spiritual Society they belong unto, as to the Order of their Spirits.

713. The Spheres operative in, and surrounding Women, are those of Affection ; but those of Men, are Intellectual. The Union of these, where pure and intimate, contribute greatly to vital Perfection.

714. As is *the State*, such is the Reception, Operation, Production, and Manifestation of all that is received.

715. As is the surrounding Sphere,
such

such is the Life ; such also is the Society the Person communicates with ; and such is the Order of *Loves* and *Persuasions* he is then under the Influence of.

717. Loves, and all of their dependant Affections, are ever given unto Man, according to the State he is in. When Natural, he is gifted with the Affections of Natural Things ; or in other Words, his Loves being Natural he can only affect Objects and Knowledges which answer to his State. And thus is it of all the States of Love he passes through.

718. He who knows the Order of Affections existing in a Man, can tell the Order of Truths he cannot but delight in. All vital Principles Love their own Similitudes.

719. Worldly Affairs, save those of Necessity, are scarce worth spending one's Time about with any Solitude.

720. As is the Influx, such is the Measure of the Language and Rhime, when manifested by Words. As is the Reception, such is the Being.

721. Order and its Power is the softest Melody, and most Delightful. Beings

ings are so far perfect, as they receive of it, and manifest it *as it is in itself*.

722. Of Order, as is the Intent, such is the Means, and such the End. All final Ends, are the Similitudes of their first Beginnings, as the Seed in an Apple is of the Seed its Tree grew from.

723. By how far the Measure, Melody, Flux, and Sound of the Voice of a Spiritual Being is harmonious, by so far is the Being perfect.

724. Can a Celestial, or Spiritual Principle exist in Man, without some *sensible Affection*, or *Perception* of the Truth proper to it in the Natural Mind? It appears as if they could not.

725. All Spiritual Principles, are created in their proper *Days* and *Hours*. As the Hand of the Dial advances to the perfect Day, so also do the Existences. As is the Day and Hour, such is the Existence, Act, and Motion; so also *Perception* and *Love*.

726. The first Day was, that the Seventh *might be*. All of Labour means *Rest*; that is, as leading unto it.

727. As the Sun is ever operative, so the Power of God; but as only that Part

of the World which *aspects it* can receive of its Influences, so only those States of Men at the Time, who bear regard unto it. Truly considered, it Shines on all in the Course of the Day Natural ; but can only operate in what there is.

728. As Cessation of the Sun's Influence was never known, or possible ; so neither Cessation on the Part of God to bless. There is a Providence *in every Pulsation* ; yea, in all the Particulars which concern it.

729. As is *the Stage* of the Spiritual Life which the Man is in, such is and must be the Man ; and such all his Persuasions. The forty-two Stages which the Israelites made in the Wilderness, are Stages or States of Religious *Persuasions*, flowing from their proper Affections.

730. All *Reasonings* flow from Affections ; the more Confused and Natural the Persuasions are, the more Natural and Sensual are the Loves, notwithstanding all Appearances to the contrary.

731. Every Stage has its proper *Actions* and *Opinions* ; and those only are then held to be Good and True.

732. As all Creatures which are, desire

fire to live, so also do they use all possible means to support that Life. In Spiritual Creation it is the same, and the *reply* answering to the Parts of the Subject, as a Creature, will ever be made when the Truth, or Persuasion is spoken opposite unto it.

733. It is the Nature of all Life to delight in its *own Species*, and prefer it to all others. The Owl thinks itself a Beauty, and the Viper will boast of its Skin.

734. As of that which a Creature is, it can only produce ; so no Spiritual Creation can produce ought, but what has its *own Image* and Mark on, and in it.

735. As are the Creations *produced*, or *forming* in the Mind, such are their Productions, or Manifestations in Affections, Thoughts, and Actions.

736. As all Creatures in Nature have Appetites, and Food convenient to their several Natures ; so also all the Spiritual Creations of the Mind. All have their proper Meat, Drink, and resting Places ; yea, their Time to be Born, Multiply, Increase, and Die.

737. As is the Day Spiritual, such ever are the Births of Affections and Faith. All the Clean and Pure are from Heaven,
en,

en, and communicate therewith. Amen.

738. All Minds are influenced at *all Moments* ; and there is a Providence in *every Word* that is said.

739. The Fibres of the Body, and Hairs of the Head, are all numbered ; that is, every the least Affection and Thought, as well Spiritual as Natural.

740. As is the *Principle* in the Mind which receives the Influences of the Heavens, such is the Reception and Manifestation of it.

741. As the Existence of ferocious and poisonous Animals, Reptiles, Vegetables, and Minerals in Outward Creation, infers Permission of their Being ; so also the same of Evil and False Principles, and Species in Intellectual Nature.

742. Existence infers Permission of Being, and also of Multiplication after its own Kind ; but the End of all Being is Use, in promoting the Designs and Intentions of God in Man's Creation, and Eternal Happiness.

743. All of Evil and False, is only permitted to be, that it may administer its Part and Property, in conducing by all that lays in its Power to the Union of
Heaven

Heaven with the World ; and to perfect the Covenant between God and Man.

744. Life is always flowing, supporting, and perfecting all the Mind's Principles ; and at some Moments the brightest Rays will dart through the darkest Clouds ; which it is very profitable to attend unto.

745. It appears, as though every Change in the Spiritual World should produce its proper Manifestation in the Natural, and might be known thereby to the heedful Observer ; so that all that is acted or moved in the Natural World, should be considered as but the Motions of the Eternal and Spiritual.

746. As the Internal, or the States of the Eternal Change, will not the Correspondence appear in the Outward, or Natural World ?

747. The Eternal and Natural Worlds are so united, as to make BUT ONE, even as Soul and Body.

748. Deeply considered, there are but two Souls and Bodies existing, namely, one of Order, the other of Disorder ; but few can comprehend this.

749. Is not the *Body of Order*, the
P 2 Church

Church of Order? If so, all the Good and Truth in all created Species existing in the World must be included in it, as well as the Spirits of all Good Men.

750. As every Fibre in the Body is of an Order peculiar to itself, and has an Order proper to it, so also every Good Man is but a Fibre of the GRAND BODY, and distinct from another.

751. If any ask what eternity is, let him look to the Universal Creation; yea, and also to the Universe of Worlds, and behold the Correspondence of *its States*. He who made the Whole, has numbered all the Stars, (as Grand Societies) and calls them all by their *proper Names*.

752. The more Interior the Perception is, (if just and ordinate) the more perfect it is, as being the more allied unto the most perfect Being, and Font of Wisdom, which is inmost.

753. There is but one Lord, who is Omnipresent *in the Souls of All*; but as is the Recipient, such is the Reception of Him and His Wisdom; and as is the Reception, such only can be the Manifestations, or Productions.

754. Where the Lord is, there is Heaven;

Heaven; and where Heaven, there is the Lord.

755. All Contingencies (whatever) have a Providence in them.

756. All the Moments of our Lives produce *Eternal Consequences*.

757. All of outward Existence is only the Shadow of that which is truly real, because its very Correspondence.

758. In the Act of Redemption, the Lord not only fought all the Hellish Societies but also *every one Evil Spirit in them*; and every one Evil and Falsity in the Whole, and in every one of them; and by Virtue of the Victory gained over them, he can touch us, or enter, and operate by His Holy Spirit, into every feeling of our Infirmities, or Vital Principles, and reduce it to Order if so be we will give Him Admission by Acts of Repentance.

759. The regenerate Man is a little Heaven answering to the Universal; and all that is proper to the latter, is proper to him, as a Shadow of a Substance.

760. Every Quality of Good is formed by Truths; and as is the Order of Truths, such will be the Produce of Good, as Fruit

Fruit from its proper Seed, Hence arises the value of Spiritual and Genuine Truth.

761. Ends of Actions shew the Quality of the Life. Natural Men ever regard Natural Ends; but Spiritual Men Spiritual ones.

762. Unless Man was under a *Momentary Leading* from the Lord, he would recede from the Way of Reformation, and Perish.

763. Every Person is led by the Lord, from his Infancy, even unto the End of his Life, even in all the most singular of his Actions and Life.

764. There is a Providence in the least of Man's Thoughts and Actions; yea, in all his trifling and common Concerns.

765. Every Thing which is done in the World, either by the Evil or Good, is of Divine Providence, which enters into the least of Man's Thoughts and Actions.

766. The Laws of Divine Providence, are *Necessities*.

767. All that Enters Man's Mind, comes either from Heaven or Hell; what

what comes from Heaven, is of *Special Providence* ; but what from Hell, by Permission ; that is, to further some Good.

768. Such as is the Order of the Man's Life, such must be *his Persuasions* ; and such as they are, such must be his Faith and Doctrine.

769. Every Life makes its own Doctrine ; as a Bird its own Nest. All admire their own, and use them.

770. The Lord is continually filling Man with His Life and Spirit, and working in him some good Thing or other.

771. The whole Word is a Prophecy, and relates to the Effects of Divine Grace to be wrought in Human Souls, by Virtue of the Lord's Redemption of Man. Its Truths were all accomplished in our Lord ; and are to be also again in His new Church.

772. Conjunction with the Lord is the same Thing as Regeneration ; and so far as the Conjunction is effected, so far is the Man saved.

773. By how far Man is saved, by so far is he truly Rational, Wise, Just, and Loving.

774. The Degree of Man's Salvation,
may

may be known to himself, by the Degree in which he can stand the Assaults of Evil, and not be affected by them ; but this is ever united with a great Degree of Self Knowledge, and Abasement.

775. Man's Free Will and Rational Mind, are the Faculties by the just Use of which he is to be saved.

776. Whatever enters their Circle, highly concerns him.

777. By all *Lives* being the Lord's, is meant that *all Orders* of Good and Truth are his. Even so. Amen.

778. To shew the Worth and Beauty of Virtue and Truth, is highly meritorious ; and to recommend it to the notice of Men by the Use of our every Mental Faculty, perfectly consistent with the Will and Designs of God towards Mankind.

779. On all Occasions where Good may be done, seek to recommend the Truth of Order and its Loves to the Minds of Men. Do it wisely, and discreetly ; but not craftily.

780. When Men speak Truth, and seek to make others know the worth of it, with a View that they may become more acceptable to God, and happy in their
their

their Lives, they are the Ministers of God, His Order, and Purposes ; and may be said to be fulfilling His Will, and seconding His Intentions. To act wisely, prudently, and cautiously, as the Case is, and Need requires, is Just and Right : but let all beware that Man get not in, or uppermost.

781. To shew the Purity and Wisdom of God, even in a Butterfly, Worm, Flower, or Shell, is to Laud and Honour Him ; and Men never need be afraid of Praising Him too much.

782. To assist in delivering Men from Infidelities and Deceptions, is highly meritorious in all Christians ; but to be effectual, it must be done in the Name of the Lord.

783. To shew Vice in her real Colours, and discover all her Frauds, is one Part of Wisdom.

784. It is good to seek to partake of God's Omniscience, as well as of His Omnipotence, for thereby we are better enabled to second His Intentions on all Occasions. Study Nature, that is, the Order of God in Nature, and second all its Purposes.

785. The Lapsed State of Mankind,
is

is strongly marked in all the Bodily Diseases of Man. As are the Natural, with all of their Symptoms, such are the Spiritual in all Things ; and they require a Correspondent Treatment.

786. The Nature of the Evil which exists in Intellectual Nature, is strongly apparent in all the Evil Subjects of Creation, in all its Parts ; for all are but the Births thereof, and permitted to exist as Lessons to us of the Nature thereof. All the Diseases and Accidents, that all the Clean Subjects of Creation are liable unto, also shew the Evils and Falsities they are obnoxious to. The Discoveries of these Things will open a New and Deep Philosophy hereafter.

787. All Evil Purposes and Actions, spring from the Depravities of Intellectual Nature, as Fruit from its Root.

788. The Design of the Messiah's Advent, was to destroy all the Principles of Evil and Falsity in Intellectual Nature ; and implant His own Holy and Pure Ones in their stead, both in the General, and Individual State. His Advent in the New Church means the same Thing, only carried on in a more Perfect Degree than heretofore, by a Manifestation of purer Orders

Orders of Truth, and Formation of their proper Loves by them.

789. In the New Church the highest and purest Orders of Truth will be made comprehensible to the plainest Capacities: and a further Store Daily Opened for further Uses.

790. God is an Infinite Abyss of Wisdom ; which is not comprehensible either by Men or Angels, as to one Millionth of its Parts. Of its Infinite Store they are to receive fresh Supplies unto all Eternity.

791. All real Scriptural Truths, are Created Species and Principles. Where duly received in Sincere Minds, they will bring forth one Hundred-fold unto all Eternity, after the Manner the Seeds of the Earth do. How important therefore must be the Infemination of them !

792. All the Knowledges of Things in the Memories, and Natural Mind of Man, are so far Good as they conduce to the Perfection of His Creation in the Divine Image, which is at all Hours going on. All Sciences or Knowledges which hinder it, are all Sinful, howsoever called, or used:

793. Man must ever be such, as is his Reception

Reception of Divine Truths (and their Loves) in his Life.

794. Divine Truths are Divine Seeds. Their Goods only exist in Proportion as Man receives of Heavenly Life *in them*, by *Living in Conformity*, and Cherishing them in his Life.

795. The Work of Salvation is unremitting ; and something is doing in all Sincere Minds, in all Moments, to perfect it.

796. A Christian Man, cannot speak one Word, but what a Divine Power will enter therein, and do something towards bringing him more forward. Sin *must be pulled out, and shewn to the Man*. Separate your Life from it.

797. Divine Grace falls into Life, that is, into our Principles of Will and Thought, and not *into nothing*.-----The Evils and Errors of these, it Purifies and Removes ; and implants Pure and Holy *Desires and Thoughts* in their stead.

798. To Will a Thing, is to Receive it in the Will.----*To Perceive and Comprehend it*, is to Receive it in your Understanding.

799. All you Perceive, Understand,
Will

Will and Love, is *your own* ; but nought else.

800. All of External Worship, is *no further* available than as it affords a *Means* to a further Reception of the Divine Seed of Love and Truth, as Created Species ---All is only Good in the Degree it does that.

801. The Judgment of the *mere* Sensual and Natural Minds respecting Divine Truths, is similar to that an Ape or Ass could form of the Frame and Functions of a Man. The Reasonings of the *merely* Natural Mind, respecting Religion and Heavenly Truths, are all as Fallacious and Gross, as the Perceptions of an Owl or Bat would be respecting the Works of Creation, discoverable only in Day Time.

802. The Openings of the Spiritual Degrees and Faculties of the Mind, ever accord with the State in which it stands, or is going. The highest State stands in the nearest Communion with the Perfected.

803. As the Church in Man is Perfected, the more Perfect will be his Communications with Heaven ; and so also will that of the General State.

804. As is the Mind's State, such are
its

its *Perceptions of Things*: Those who are only in the Principles of the Sensual and Natural Minds, must believe in Materialism ; and so of other Persuasions, which are all Accordant with the Person's State.

805. All Life has its Desire, Impulse, Perception, Means, and Action, *proper to itself*, and by which it may be known.

806. Every Day's Spiritual Creation has its proper State of Perception, Faith, and Action ; and so also every one of the forty-two Stages proper to the Wilderness State. All must be worked through, for none are perfect.

807. All Infernal Creations are Unjust, Unclean, Defiling, and Devouring.--- In all their Particulars, they are Opposite to the Heavenly.

808. Evil Spirits can assume any Form of Beasts, &c. which has gained a Form in them, and makes a Part of their Lives.

809. " In the Belly of Hell there is nothing Clean ;" that is, all the *Creative Species* in Hell, or in any one Infernal Spirit, are all Unjust, Distorted, Perverted, and Inverted to those of Heaven. There is not one Clean ! Their Lives are made up of Created Principles, of that Description.

810. The

810. The Life of Hell appears to be a Creation of Principles, inverted in *all Things* to that of Order and Heaven. As is the Reception of Life, such is the Formation of it into created Principles by all.

811. In all Beings and Things, as is the State, such are the Manifestations, or Creations of the Life that is Received.

812. According to Genesis, the more External Principles are to be first Created ; and in all Things, from External or Natural, Man is to be made Internal, or Heavenly. Man must Ascend in the Creative Scale, and Day by Day thus Magnify, and Honour his God.

813. As the Rays of the Sun can produce nought in nought, but require Seed and Subjects to *Work in, and by*, so also the Rays of Grace require the *Knowledge of Things* drawn from the Word, and World.

814. When we Act agreeable to the Commandments of the Bible, in Sincere Intention, we are acting perfectly consistent to the Will of God, and are led by Him and His Providence, even in Common and Trifling Concerns.

815. He that wishes to be led by Providence, let him use the Faculties of Mind and Body that God has given unto him,

in Justice, and Sincerity ; and he must do well. To cast off those Faculties is to unman himself.

816. Be Sincere ; be Just ; be Reasonable ; be Wise ; be Prudent, and Cautious, and you must do well.

817. Give no Place to the Enemy, and fear him not, for opposed to the Power of God he is mere Impotence.

818. As all Created Subjects in Nature are the Bases and Recipients of the Internal World, and of its Influences ; so also all the Knowledges and Desires existing in the Natural Mind, are of the same---What these Receive, is, and may be manifested.

819. What the World is in its Complex State, and View, that is Man as an Individual. All that is Created, is a Subject in and by which the Nature of Life is evident.

820. That which constitutes the Church in other Worlds, constitutes it only in this ; and that is the Reception of the Di-Life of Love and Truth in us. This Conjunction of Man with God, is the End of all Creation, every where.

821. The Word Religion comes from *Religare*, meaning a Tying again of the Soul

Soul to God. Had Man never Sinned, or Disjoined his Soul from God, no *Re-tying* of it would have been necessary ; but only Descent of Life into him, as was in the Original State. A Time will come again, when in this Sense, Religion will not exist, but only Manifestation of Life.

822. No Forms of Worship, Doctrines, or Articles of Faith, or any outward Ceremonies in Worship, are at all available, but by how far they operate as a Means to Re-tie the Soul to God, and keep it in Conjunction and Covenant with Him. All Means, although Infinite in Kind, are Good, which aid in this ; but none, however pompous or esteemed, which do not.

823. Nothing is of any Service but what helps to re-unite the Soul to God.

824. None can even pray acceptably, but as given so to do by Divine Grace, and Assistance.

825. All mere External Worship, in which the Senses hear, and Mouth speaks, but in which the Life is unconcerned, is all Dead. All Prayer of that Kind profiteth Nothing.

826. Perverse Doctrines are most agreeable to corrupt Affections. So far
as

as Springing from them, they are unclean, and terrific in Form and Nature ; and from that Ground Springs Whore, Dragon, Beasts, and False Prophet.

827. So far as the Falsity of Religion is united with the Lust of Evil, so far is the Subject Babel and Perversion ; and constitutes an unclean, confused, and wrathful Subject, and disorderly Form.

828. So far as the Errors, or even Falsities of Religion, are *not united* to the Lusts of Propriety in Man, so far they are Lifeless Forms of Falsity unto him, and cannot condemn him.

829. Many Religious Errors have a Truth in them, and are bended to Truths by the Lord, where the Heart is sincere. Many are like old Garments, and are cast off the Interior Life with much Facility.

830. It is the Falsity proceeding from the Lusts of Evil and Propriety that destroys Man, and not the Errors of Ignorance and of Innocence ; for these are transformed into Truths, and accepted by the Lord as Truths where the Heart is sincere.

831. All the Lusts of Propriety, or Self Love, have their own proper Falsities, and those are Infernal.

832. When

832. When the Falsity of Religion becomes united to the Lusts of Propriety, Salvation is impeded and prevented in the Degree of the Union of Evil with Falsity. Man should therefore cast out all of Evil and its Falsity, and stand in the greatest Degree of Sincerity towards God that he is capable of ; and that at all Times.

833. There appears to be almost as many Spiritual Languages, or Modes of phrasing Heavenly Truths, and Doctrine, as there are of Natural Languages, to particular Nations. All may, and should be allowed to use their own ; for all may attain to the one End, and Center, where the Heart is sincere. *Infinite Means* may be sanctified to *one End*.

834. As in a Circle there are many Ways to its Center ; so of God the Center of all Beings, there are many Ways to approach Him. As one Man's Way is *not another's*, use your own ; and be not so weak as to think, that none can be saved who doth not see, and think, and speak as you do.

835. Let all Use their own Language, where attached to it from finding a Life therein. Nature (Order in Man) knows
its

its own Course best. Force it not, but follow.

836. As is the Reception, such is the Perception of Truths in all Minds. Do you see more than your Brother ? Be then the more humble and thankful, and hurt not him with thy Meat, or strong Food. When *a Man*, he will be as able to eat it as yourself, and perhaps more so.

837. Never condemn another for what you have but *just learned* ; or perhaps do not clearly understand yourself.

838. At our very best Estates in the Spiritual Life, we are mere Vanity in the Sight of God ; and but as Children playing with our Toys. Let all Fear Him in Humility and Love. Amen.

839. In Heaven, no one considers any Thing as Good, *unless others partake of it*.

840. The Use of Knowledge, is to communicate of it to others, so that they may be the better for it.

841. To lead a recluse Life, and not exercise social Connections, *is to disjoin ourselves from Heaven*, and suffer the love of self to swallow us up solely.

842. Let

842. Let the Mind expand, and confine not yourself to one set of Ideas.

843. All Harshness, Sourness, Ill-nature, Passion, Severity, and rash Censures, are all the Works of Propriety. So also all of meer Vanity, of all Kinds.

844. Renewed Nature is soft, easy, gentle, sweet, calm, peaceable, slow, discreet, wise and humble. It is free from Mixtion, and Self-seeking, Self-love, and Self gratification. It studies in Wisdom to confer all it has of Good and Truth, so that Evil may be known, purified, and rectified in its Brother.

845. Every Infernal Society is but an Effigy of the Diseases of Propriety ; and every Spirit in it shews a State thereof, in which all of Order has been resisted, perverted, and extinguished.

846. Angels may see the Nature of their own hereditary Proprieties, in those evil Societies that are opposite to theirs ; and so also every Individual may therein find his own ; and in all of the Spirits' Creations in Evil, those Evils he has been obnoxious to, and would himself have stood in, if not regenerated.

847. Every evil Spirit shews a particular Lust and Evil of Propriety ; and all
of

of his Productions, Manifestations, and Creations, shew the working Particulars thereof.

848. Human Propriety was created a pure recipient Ground and PRINCIPLE, designed to receive Heaven and all of its Principles in Purity, which it did for Ages ; but in Time it has so far degenerated, by Negations and Perversions of Heavenly Influences, as to become almost incapable of receiving and manifesting them in Purity and Order.

849. All of mental Disease, is Perversion of Orders, Principles, and Influences ; and Spiritual Death, the very Extinction of what was intended to be, and a Creation of a Subject altogether inverted in Nature to what was designed should exist ; so as contrary to the Life of a Lamb and Dove, as a Dragon, Vulture, Owl, or Bat is.

850. Man, considered in Distinction as a Creature, may be said to be the Creator of all the Vital Principles he ever can enjoy ; for all he receives or manifests, appears to depend on the Turnings, Adaptions, and Exertions of his Free Will, Desires, and Intellectual Faculties.

851. All that is spiritually received,
may

may hereafter be manifested in all Principles and Parts ; but nothing which is not.

852. All that is thus manifested, has been received by Act of Will and Intellect. So also all that has Existence in the Mind ; for where Denial is, lasting Reception cannot be.

853. The Sun is ever shining for Good on all ; but as the Being is which receives its Influence, such is the Transformation of its Influences, and Nature of its Reception. As in Nature, so in Grace, all Creatures can only increase and multiply in, and after their own kind.

854. As a Lamb and Dove are sustained by the pure Rays of Heaven, and are preserved by pure Wheat and Water ; so also a Wolf, Tiger, Vulture, Owl, and Bat. The Meat is thus one, and the Drink one ; but as is the Being, such is the Conversion of the Food, Growth in its Life, and if Evil, Perversion of the designed Blessing.

855. Every Creature must manifest its own Life ; and can only know a Growth and Multiplication of its own Kind, let the Rays be ever so bright, or the Food ever so pure. To seek to turn an Owl into a Dove, is pure Folly.

R 856. Wisdom

856. Wisdom consists in knowing the Nature of Order and of its Laws, without *wrestling ought, adding ought* unto it, or *taking ought from it*. So far as Man sees this, he is wise ; and that only in the Degree that he does ; and so far good and acceptable, as he wills, desires, and Agreement to it.

857. The Divine Will, is the Will of Order ; and so far as Men receive of Order's Principles in their Lives, they are in the Divine Will, and act perfectly agreeable to it. To desire "that God's Kingdom may come," is to desire to receive Heaven and its Order in our Mind or Intellect, and that, "its Will may be done in us, as in Heaven," is to desire to receive the Loves thereof in our Hearts and Wills.

858. God gave no Faculty of Mind or Body to Man, but what he meant should be justly exerted, and honour him in his Designs. The Perversion of those Faculties, and acting from, in, and by them, *contrary to God's Design*, makes the Evil, Disease, and Death.

859. We should honour God in every Principle he has given us, by closing in and with, and seconding his Designs in, and by the Gift of all. Every Desire,
fire,

fire, Thought, Look, and Word, should praise Him, by perfectly seconding his Intentions ; for when his Designs are fulfilled, all is compleat and perfected.

860. To go against Reason and its Dictates, when *pure*, is to go against God. Such Reason is the Divine Governor of Man's Life ; it is the very Voice of God.

861. In Action, do that which the *pure* Reason of the Case doth require ; for it is *that* which God himself doth point out, as proper to be done.

862. Whatever is contrary to the Order of God, is Sin and Evil ; and brings Disease of the Life along with it in some Degree.

863. There are as many Spiritual Diseases, as there are bodily ones ; and each answers to the other in all of their Rise, Progress, and End.

864. There are as many Ways to Spiritual Death, as there are to Natural Death by Bodily Diseases, which are induced by Sinful Habits ; for as Death is, and is possible to the Natural Body by sinful Courses ; so is it to the Spiritual Life.

865. God is a Font and Source of infinite Vital Principles, and wills to impart
of

of all He has to His Creatures. From this Ground it is that we see such an infinite Number of created Beings and Subjects in the World ; and find such an infinite Store of Perceptions and Desires in our own Minds.

866. The Gifts of God, and of Heav-
en, consist of Perceptions and Knowledg-
es of Heavenly Truth, Loves thereof,
and Loves of all Justice and Goodnesses.
These are Heavenly Treasures, and en-
rich our Spirits with eternal Possessions,
and admit of no decay ; but such Things
are now but little heeded by any, although
we are commanded to lay up a Store of
them by our Lord.

867. All that is formed in us here by
Vital Reception, we shall possess hereafter
in Forms and Subjects. In Grace there
is a perpetual Creation and Growth, as
well as in Nature.

868. All the Works of natural Crea-
tion, are exhibited to us to the intent, that
we may know the Nature of the Spiritual
and Eternal. All Things speak, and are
a Language.

869. The Mind's Perfection, is the
Cause of the Bodily Existence. Arise
out of Self-hood, and second Divine Pur-
poses

poses in yourself and others, according to the best of your Abilities. Nought can be gathered hereafter that is not sown here.

870. The Law of God is Divine and Eternal, and no Man has a Right to alter, add, or diminish *one Word*. It must speak for itself, and stand by itself.

871. The Word of God is Divine, and in its Principles Infinite. No Part can *really contradict* another Part, or have a meaning opposite to what it asserts as true, although it may appear so in the Letter.

872. We Worship God best, and most acceptably, when we resemble Him most in our Minds, Lives, and Actions.

873. Men of Holy Hearts and Lives, best understand Holy Doctrines, and Things. Those who have not the *Temper* of Religion, are not competent Judges of the things of Religion, whatever be their station in Life; or however great their acquired Knowledge.

874. Heavenly things are the greatest Truths and Realities in the World.

875. Religion is to be as much like God, as a Man can be like Him.

876. Religion should make us live like

like those who were appointed to represent God in the World.

877. There is Nothing more contrary to Religion, than *angry Disputes and Contentions* about it.

878. God is ever best pleased with those things in His Creatures, which are most eminent in himself. Let all seek to acquire them, for they are the Essentials of all Worship, and of all Religious Profession.

879. As a Man may have a full and perfect Knowledge of every Part of the Natural Sense of the Word, and yet may not be in the least Degree changed thereby from the Evils of his Propriety ; so also a Man may understand all the Mysteries of its *Spiritual Sense*, and yet remain in the same Case ; and indeed must remain in Evil where Truth is not applied to Life, and productive of all Humility, Love of others, and solid Virtue.

880. The *mere Knowledge* of Spiritual Truths and Doctrine, can save no Man, let him be possessed of ever so great a Degree of such Knowledges ; for it is only the LIFE OF LOVE they are capable of that saves, and that only in the Proportion it is formed in the Man, and vitally united with the Truth.

881. The

881. The Knowledge of Spiritual Truth, appears capable of forming a pure Order and Degree of Spiritual Good and Love ; but if this is not formed thereby, and the Man is puffed up with his Knowledges, and despises other People merely because ignorant of them, and that they do not see those things exactly as he does, or speak *his Words* in public, or in private, that Man is in great danger, although himself ignorant of it ; and what is a saving Means to others, only increases his Condemnation. All Christians should keep very low, and beware of the *Pinnacle State* which the Enemy sat our Lord once in, and which many are liable unto.

882. As in Nature, so in Grace, whatsoever is superfluously received is but a Burden to Nature, and breeds Ill-humours.

883. Every Thought, Speech, and Action, are qualified with Life from their proper Principles ; and awaken the like in others. What a Man seeks, he finds, and that he becomes.

884. There is a hidden Cause and Mystery in all Things which are transacted in this World. With the Good, of Good all Things are productive, and pre-
ventive

ventive of real Evil, as long as they remain sincere.

885. Keep a continual watch against all Evils, especially those Sins which by thy *Complexion*, Constitution, *Calling*, Conversation, or Course of Life thou art most subject or inclinable unto, or in danger of. As it is the Part of Grace to *sanctify Complexion*, seek it earnestly.

886. Stand still and *cease from Evil*, and the Good Principle will work out its own Nature.

887. The Will of Man is really Free, and whatsoever it turns itself unto, unto that it will become like, and its Subject.

888. The Original of most People's Grief, is suffering their Desires to wander after many Things, most of which are not *needful*, and are only productive of an Imaginary Good.

889. Intemperances render the Body a Sink of Diseases; and the Mind a Cage for unclean Thoughts, and Desires. *Absolute Necessaries* are but few, and easily attainable; but of Superfluities, a disordered Mind knows no End.

890. All Evil Designs, and Inventions, are from the Enemy; and they mean Man's Destruction.

891. He

891. He who contends furiously *about* Religion, and its Myſteries, it is to be feared has no true Religion at all in him, for that does not ſeek to force others to bow down before any Man's own narrow Thoughts concerning thoſe Things.

892. Strife about Divine Myſteries is oft very unprofitable, and *hurtful* to Religion; it deſtroys Peace inſtead of giving it.

893. Honour that which is Good, Juſt, and Virtuouſ, in all Men, let their Form of Worſhip, or outward Manner of Expreſſion *about Religion* be what it may. To ſet down the *Miſtakes* of the Head for *Corruptions* of the Heart, is a great Folly.

894. Be not offended becauſe another Man doth not *think* like thee reſpecting God, and His Myſteries; for God is not offended at ſuch unlikeness, but is really ſo, when you make yourſelf *unlike* to Him by ſinful Acts and Courſes. Take care, leſt you who are ſo fond of condemning others about Doctrinal Opinions, and Forms of Worſhip, be found guilty of *real Sins* in the End, although unknown at this Time by the World.

895. The Lord permits all Men to differ

differ as much in their Minds, Inclinations, Dispositions, Understandings, and *Opinions*, as in the Features of their Countenances, and make of their Bodies ; two of which were never yet found to be wholly alike. God requires a PURE HEART in all, but allows of a Variety of Sentiments respecting His Order, and Works. The Perfection lays in the Variety.

896. God has Manifestations of Himself, and of His Kingdom in all Men. To truly Love Him, is to Love Him *in others* ; and this *more* than in ourselves. This is done, when we admire and Love the Good in others, (independent of their Evils and Imperfections) and have a *low Opinion* of our own *States* and Acquirements.

897. No Man should account himself better than another from his having read any particular Books, or because he has a Knowledge of their Contents in his Memory, and can talk about them ; for such Things are as Nothing in the Sight of God, who is only pleased with a pure Heart and Life, and the Loves of Heaven implanted in the Life, producing great Self-abasement, and a Love of all that's Good *in all Men*.

898. What

898. What Folly are those guilty of, who set others down as *Aliens* to God and His Church, merely because they do not think, and speak, and see the Things of Religion *just exactly as they do*; and which it is possible, they may themselves be very *imperfect* in their Comprehension of, or perhaps have but very lately learned, or known.

899. As those only can be Members of the Lord's Church and Body who have the Love of God implanted in them, and productive of all heavenly Graces; so only those can be Members of the Apostate Church, who have the Loves or Lusts of Hell predominant in them, and productive of Infernal Actions and Persuasions.

900. The *Old Church* is the Apostate or ruined State of *Intellectual Nature*, in the world at large, and in the Mind of every Man in particular. By Nature, the Life of every Individual stands in the Fall, and Old Church; and they can become Members of the New, only in Proportion as they receive of the Love of God in them, by entering into Covenant with Him by Acts of Repentance, and Regeneration. Knowledges pertaining to Doctrine, point out *the Way* to Duty and

and Repentance but do not convey either to the Man who knows them.

901. As Charity "hope in all Things," the least that can be expected from those who lay claim unto it, is, to condemn none but those in whom hellish Dispositions are evident. Learn to know thyself, and thou wilt find matter enough for Condemnation, without standing in Judgment on others.

902. As absolute Perfection is not possible in the Body, never be surprized at finding Weaknesses and Imperfections in any. The purest Hearts are sensible of their own; and that Mind which is not, is imperfect.

903. Overlook the Imperfections of all, both in the Individual and in the General State; for all cannot but have *their Imperfections*, although those of one be quite different from those of another. Such Things operate not to Condemnation; for that follows from Malicious Intent and Design; and wilfully acting against the Laws of Divine Order, as revealed in the Word.

904. Honour all the Graces of God in all Men and Things. Turn your Eye from their Evils and Imperfections; and cast a Veil over them where not coupled with

with *Evil Design* ; for Errors of the Head, and irregular Products of the Temper and Complexion, are very distinct from that. Love all Men, because the created Likenesses of God ; and also every good Disposition in them, however tender and young, or imperfect it may then be.

905. Seek to find the hidden Virtues, Graces, and good Dispositions in others ; and by every Means in your Power seek to cherish them, and administer to their Growth ; for in so doing you will imitate the Angelic Order, who know all our Imperfections and see them, but leaving those alone, they seek by all Occasions to strengthen all budding Graces, and change that which is corruptible into what is incorruptible.

906. The Renewed Life means the same as the Angelic State ; and no Man should pretend to the Former, who has not the Graces and Dispositions of the Latter vitally formed in him, and productive of their proper Actions.

907. The Angelic Life is full of Tenderness and kind Compassion to all Creatures. It loves all, and seeks to do good to

to all without Exception, and without hurting their Feelings; or using any Harshness or Violence. It is abundant in all Kindness, and ever seeking an Occasion to bless, and to do good to every one. It is soft, yielding, full of tender Pity, and kind concern for Man's Welfare; and calm in all its Desires, Thoughts, Speech, and Actions. All should seek to become such.

908. Every advance to Perfection, is attended with a Degree of Destruction of the Propriety, and Self-will of Man.

909. When Man's own Will ceases to act, God is most operative.

910. So far as Man is found in the Child's and Infant's State, of yielding up its Life, Will, and Faculties to the Will of its Parent, he is so far accepted of God, and perfect in his Life.

911. The Perceptions, Knowledges, and Cogitations of the Intellect, when ordinate, are great, and capable of great Wonders; but the Sensations and Language of the Will, as working through degenerated Nature's Properties, and Willing, and Desiring from purified Loves,
is

is a far deeper Thing, and most astonishing in its Kind. Changes in, and of the Will are what are effective of Salvation ; and that must be wrought by Divine Grace.

912. Be it known, that there cannot possibly be any Wisdom, except what originates in Love, consequently in the Lord ; nor any Intelligence, except what originates in Faith, consequently also in the Lord ; and that no Good can possibly exist, except what is grounded in Love, consequently in the Lord ; and no Truth, except it be grounded in Faith, consequently in the Lord. The Wisdom, Intelligence, Goodness, and Truth, that do not spring from Love and Faith, that is, from the Lord, have the Names indeed, but then they are spurious.

A. C. 112.

913. No kind of Life can exist without Love, and there is no kind of Joy but what floweth from Love ; such however as the Love is, such is the Life, and such is the Joy : True Love is Love towards the Lord ; and true Life is the Life of Love from Him ; and true Joy is the Joy of that Life. There cannot possibly exist more than one single true Love, nor
more

more than one single true Life, whence flow true Joys and true Happineffes, such as are tasted by Angels in Heaven, and Angelic Men on Earth.

A. C. 33.

Hence the Lord says, "A Man can take Nothing except it be given from Heaven." "Abide in me, and I in you." "I am the Vine, ye are the Branches." And the Apostle therefore testifies---"We love him, because he first loved us;" i. e. we are the Re-agents of his own Love, when ordinately received by us; and by Virtue thereof, are enabled to Love one another! Amen.

15 OC 61



APPENDIX.



A P P E N D I X.

AS the greater Part of the preceding Aphorisms relate unto, and respect the Writings of Mr. Swedenborg, it is thought proper to give a correct List of the same in this Place, and to make a few Observations on the Nature and Design of each, and on the Profitable and right Use of them.

The *Whole* of what he published on Spiritual Subjects, consists of the TWELVE following Works :

1. *The Treatise on Influx.* This is calculated to open the Mind to a general Knowledge of the Existence of the Spiritual World, and the Nature of its Influence on the Natural World, and in the Minds of Men.

2. *The Treatise on Heaven and Hell.* The Design of this is to shew the Nature of the Spiritual World, and of the States proper to the Angelic and Internal Life, which are fully spoken to, and treated of under distinct Heads.

3. *The Treatise concerning the New Jerusalem, and its Heavenly Doctrine.* The Design of this is to shew what is spiritually signified by the New Jerusalem, as spoken of in the Revelations ; and the Nature of those Doctrines according to, and agreeing with which the Faith will be formed proper

proper to the SPIRITUAL STATE signified by its Figure in the Revelations. This is an excellent Work, comprising a great Store of Information and Knowledge in a small Compass ; and of itself capable of rectifying the Minds of most in all that is essential to know concerning the Path leading to the Heavenly City ; and best calculated for those who have not leisure sufficient to Study the larger Works of this Writer.

4. Four small Treatises, 1. *On the Lord.* 2. *Concerning the Sacred Scriptures.* 3. *The Doctrin of Life.* 4. *On Faith.* The Design of these is to open these four important Subjects more fully than what is done in the Heavenly Doctrine, to the Intent, that the Mind might be formed to a more perfect Knowledge of them. In the Latin, these Tracts were published at the same Time, and are always found bound together, and to prevent Confusion, they should be kept so in English.

5. The Work entitled, *True Christian Religion, or the Universal Theology of the New Church*, quarto. The Design of this Work, is to *fully open* all the Doctrines proper to the VITAL FAITH of which the New Church is to be formed in the Sight of God. All Doctrinal Points are therein fully and rationally treated of, from Scripture Authority, the Evidence of the States in which departed Spirits stand, and the Evidence of the Nature of the Works of God in outward Creation, as answering to those of Grace. A *Summary Exposition* of this was printed before the Work itself appeared.

6. *Arcana Caelestia, or Heavenly Mysteries contained in the Word of the Lord.* In the Latin, this Work was given in eight Volumes, quarto ; and the Design of it is to shew the deep Wonders contained in the Law, and the Word of God ; the Substance of it principally relates to the following Heads : 1. That the Word of God is the Law and Order of God, by and according to which the Heavens, and the Earth were made. 2. That in the Word there is a SPIRITUAL SENSE corresponding to the Natural, and relating in all its Parts to the Order and Laws of God, as existing in the Spiritual World, and in the Lord's Spiritual Church, both in their General and Particular States. 3. That in the *highest View*, the Life of the Word is the Lord, and concerns

cerns Him, and that Order which he went through, assumed, or fulfilled in the Process of Man's Redemption whilst he was in the World. 4. That in *an inferior View*, it regards the general States of His Church in the World, in its different Ages ; and in a *lower one*, copious Descriptions of those States of Regeneration, and its Processes, which every Man must pass through before he can enter the Kingdom of Heaven.

These Things are very largely treated of, and proved from Scripture, sound Reason, and the Author's own Evidence of the Nature of the States of Spirits in the Spiritual World agreeing therewith, and with the Wonders thereof ; which are still more expressly declared and opened in the Accounts given in Italics, annexed to each Chapter. The Stores of Spiritual Wisdom contained in this Work, are truly astonishing, and not to be found in any other Writings now existing.

7. *The Revelations Revealed*, in one Volume, quarto. The Design of this Work is to shew the Spiritual Sense and Meaning of this highly figurative Book ; and in what View it relates to the present State of the World, and the raising up of that SPIRITUAL CHURCH signified by the City, as its Conclusion.

8. *The Treatise concerning the Last Judgment*. The Design of this is to shew that the final Judgment, spoken of in Scripture, was to take Place in the World where all those Evil Spirits were assembled who had existed since the Establishment of the Christian Church, and not on Earth, where the present Race only are existing. The candid Reader will find all the common Opinions on this Head answered in the Treatise, also the Objections which may be made to his Account of it.

9. The Treatises entitled, *Angelic Wisdom concerning Divine Love ; and Divine Providence*. These are properly two Works, but were printed in Latin, and are always found bound up together. The Design of them is to shew the Nature of the Divine Love ; and the Laws and Operations of Divine Providence in the Spiritual and Natural Worlds, in a Point of view, in many Parts, which could only be opened by Converse and Communication with the Heavenly Inhabitants, and therefore (as is supposed) it has the Title given unto it

it which it bears, as being exalted above the common Perceptions of the Natural Mind.

10. *The Treatise concerning the Worlds in the Universe.* The Design of this is to shew, that the Planets and other Worlds in the Universe, are inhabited by the Human Race; and are in Nature, nearly similar to the Nature of this World. That at the Decease of their Inhabitants, they enter into the Spiritual and Eternal World, and State; and abide therein, in States answering to the Nature of their Lives.

11. * *The Treatise on Conjugal Love; with another on the Nature and States of its opposite, termed Scortatory Love.* The Design of this Work, is to shew the Nature and Perfection of that Life, which results from an Union of Life in the Lord, between two married People in the Christian State; and in which it is shewn to be not only a great Mystery, as St. Paul expresseth it, but a State most acceptable in the Sight of God, capable of the nearest Conjunction and Union with Him, and (contrary to the Belief of the Roman Catholick Church) most pure, innocent, and eternal. The defiled State, and dangerous Consequences of a mere Sensual Life and State, are largely treated of in the second Part of the Work.

12. *A Treatise concerning the White Horse spoken of in the Revelations.* The Design of this is to shew the Spiritual Signification of the Horse seen in the Vision, and the Nature of the Word of God.

To such as prize the Pearls and Treasures of the Eternal World, the Perusal of these Writings will afford abundant Delight, inasmuch as they contain such Displays of the Eternal World, and of Divine Knowledge, as have been eagerly desired by the Good and Pious of all Ages; and if formed into Life by VITAL OBEDIENCE to the Laws of Order, there is every Reason to think they will be as profitable, as they are pleasing and instructive; whilst they eminently tend to perfect the Conjunction of the human Soul with Heaven
in

15. 00 61

* Some of the above Works have been printed in Philadelphia, and some in Boston; at which places, most of them are to be met with:

in the Individual, and in the World at large; and bring forth the Fruits of good Living in a Manner most pleasing unto God. But if taken up in the Deadness of modern Perusal, in the Spirit of mere Curiosity, in the Pride and Loquacity of the Natural Man, or in any views of forming a Sect which shall confine Salvation and this Church to its own Walls, and mere Opinions, in such Case the Study and Knowledge of them must prove *Fruitless*, they being given as a Means to form a VITAL STATE in Individuals, and in the World at large, answerable to all of Scripture Prophecy and Figure respecting what is called the New Jerusalem State, or Church of RESTORED NATURE.

The Evidences on which these Writings have been received, are those of their Agreement with the real Sense of Scripture, respecting Faith in the Christian Lord and Redeemer; the Nature of His Salvation of Mankind by the various Processes of Regeneration, amply and beautifully described in these Writings; and their accord with the Reason of Things concerning all the Essential Truths, and Points of Doctrine that the writer treats of. We are aware, that many see these Things in different Points of View, from looking at them through Different Mediums of Persuasions; and so far as done in Innocence, are willing to bear with them in their Imperfections, requiring of them only an equal Degree of Forbearance respecting our Opinions in these Things, and others which are not essential to Salvation. We think that no Person, who respects the Christian Redeemer, and Christian Character, can object to what this Writer says on those Subjects, without endangering the Christian Faith itself. As for those who are fully determined to abide in any merely Natural System of Doctrines and Persuasions, we think it would be best for them to leave these Writings alone; or at least, not to presume to condemn what they never fairly perused, and of Consequence, what they can be no fair Judges of, as they themselves might be aware of. One Thing such Persons might be sensible of, if they would, and that is, that the World in general is in miserable Ignorance respecting the Nature of the Eternal World, and most of the Things this Writer treats of; yea, so much so, that it is next to impossible to know less concerning them. If then it has now pleased God to reveal the Nature of that World (agreeable to Prediction)

Prediction) for Comfort and Encouragement to Mankind, in fighting under the Banner of the Faith of Heaven, it may prove dangerous to attempt to oppose it. We think, that there is a perpetual Growth of the Knowledge and Love of God in all His Children ; and that Stores of Spiritual Treasures will in all Ages be further revealed by God for their Profit and Delight ; and wish only to administer unto it in the Publication of these Writings, which, if of Man, must come to nought ; but if of God, as we think, cannot be overthrown of any ; and we are willing to abide by the Event of such Decision.

T H E E N D.
15 OC 61



